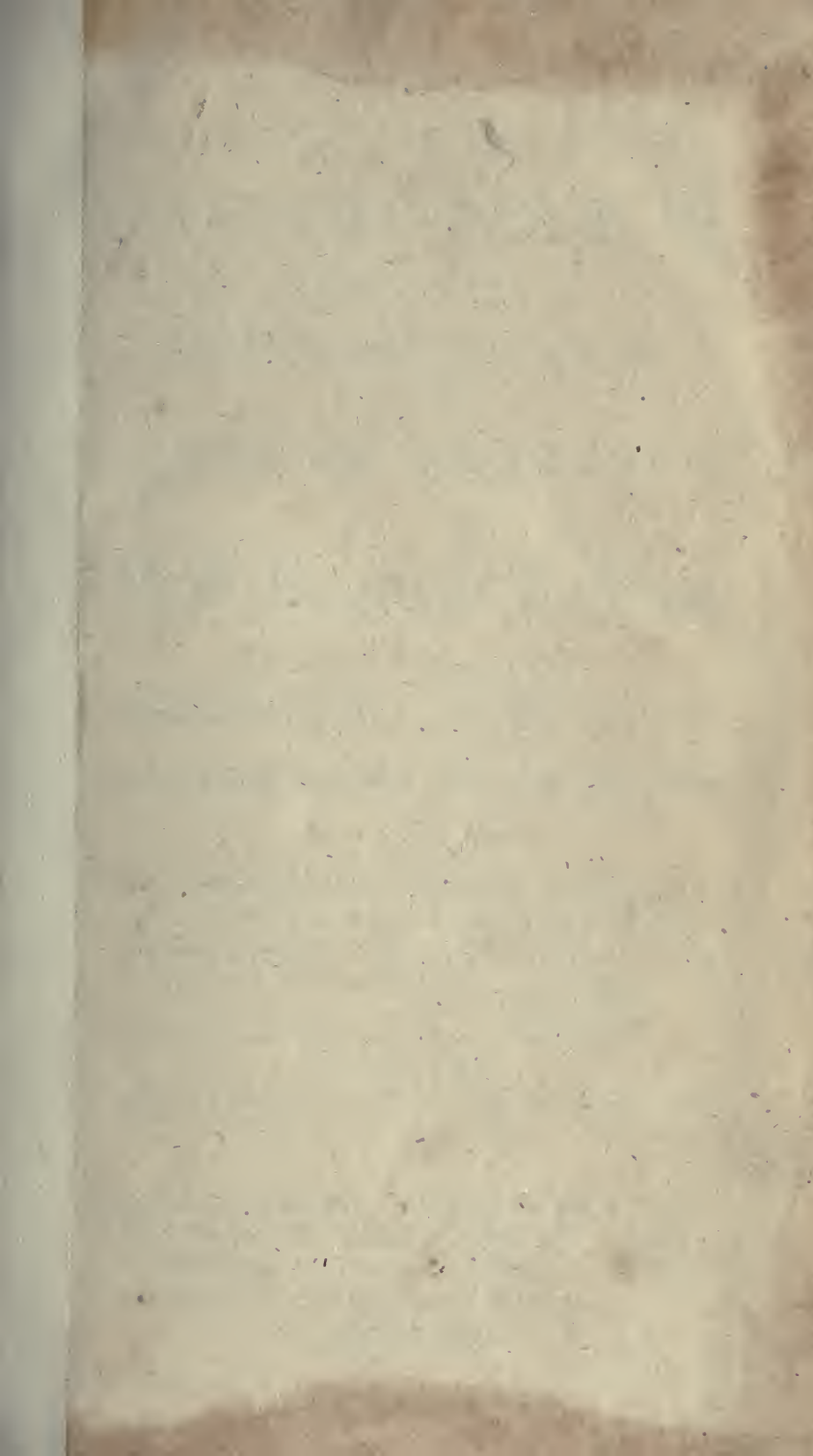




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O.

OBRECHT (Ulric) a learned German, was descended from a family which came originally from Schlestadt, and had been raised to the nobility in the person of his great-grandfather (A) by the emperor Rodolphus II. an. 1604. Ulric was born July 23, 1646, at Strasburg, where he had the first part of his education, and then proceeded to learn the elements of the sciences at Montbelliard and Altorf. He inherited both the inclination and taste of his ancestors, who were all distinguished by the posts they held, either in the university or in the senate of Strasburg. The study of the Latin, Greek, and Hebrew tongues, were almost the first amusements of his infancy; and he learned French, Spanish, and Italian, by way of play or diversion. At the age of fifteen he was so good a rhetorician, that he was ordered then to compose and pronounce a Latin speech in public, which he performed with universal applause. The method prescribed by his preceptors was, to suffer him to read only the ancient authors, that so he might draw the

(A) It is perhaps Thomas Obrecht, whose Instrument of creation, as Count Palatine, may be seen in Selden's Titles of Honour, where there is a curious extract of the forms and

ceremonies used by him, on the creation of John Crusius, poet-laureat at Strasburg, where our count was also a professor of law in 1616.

principles of eloquence from Demosthenes, Cicero, Hermogenes, Quintilian, Longinus, &c. He also pursued the same plan, in his course of philosophy. Plato, Aristotle, with all that we have of Pythagoras, were the authors which they put into his hands.

But the principal bent of his studies lay to jurisprudence and history: in both which he excelled, and filled the chairs of both in the university with great distinction. Yet such a multiplicity of sciences did not render his ideas confused; every thing was ranged in exact order in his mind; and he surprized the world not more with the prodigious extent and compass of his knowledge, than he did with his admirable neatness in delivering it. He gave an account of all ages as if he had lived in them; and of all laws, as if he had been the maker and establisher of them. With all this, he spoke of such subjects as he knew best, like a man who sought rather to be informed than to decide. As soon as he had taken his licentiate's degrees, he resolved to travel abroad for further improvement. In this view, he went first to Vienna in Austria, in company of Mr. Kelerman, the Muscovite ambassador, who had taken him to be governor and tutor to his son. From thence he passed to Venice, in the train of the same ambassador. As the motive for these travels was not a vain curiosity, but a desire of knowledge, his chief pleasure consisted in visiting the libraries and the learned men, wherever he came, being himself an author at 19 years of age, when he published a kind of commentary upon the *Dream of Scipio*, and a dissertation upon the principles of civil and political prudence.

At his return from Italy, his friends put him upon settling, and accordingly he married at Strasburg the daughter of Mr. Boecler, the famous professor of eloquence and history, whom he succeeded afterwards in those employs: and he also collected the most finished pieces of his father-in-law. Among others, he published *Animadversiones in dissertationem de ratione status in imperio*, &c. It is a concise piece of criticism upon a book which had made a great noise in Germany, under the fictitious name of Hyppolitus of Pierre, where the author had represented the power of the House of Austria as dangerous, and even fatal to the liberties of the empire, and upon the point of rendering the imperial crown hereditary. This family therefore acknowledged their obligations to Mr. Obrecht, for furnishing sufficient matter to vindicate them from so injurious a suspicion, and omitted nothing which might engage him in their interest.

In

In the mean time, his merit became sufficiently known to bring him a great number of young German gentlemen, to whom he read lectures in law and history. This employ left him only a few spare moments to his own studies; and he never thought of offering any piece to the public, only as the exigence of the conjunctures required it, or in compliance to the intrèaties of his friends. As he understood medals perfectly well, there was presented to him a very curious one of Domitian, upon the reverse whereof appeared a goddess, which he judged to be the figure of Isis; and upon this occasion he published his Conjectures, in a letter which he printed in 1675, with the title of *Epistola de Nummo Domitiani-Isiaco*. After this he turned his thoughts upon the Augustan history, in the view of throwing some new lights into it. This design put him upon collecting and ranging all those writers in a new edition, accompanied with notes of the greatest moment. Accordingly, the piece appeared in print, under the title of *Prodromus rerum Asiaticarum*, in 1680. It was indeed only an introduction to a larger work, which he was meditating upon Alsace, in order to find out the original, the limits, rights, customs, wars, revolutions, &c. of that country: a most important design, which he was obliged to lay aside, his continual employments not permitting him to finish it. Besides these, he printed some particular treatises by engagements to his friends, as that upon the right of bearing the standard of the empire, *De Vexillo Imperii*; to which honour the republic of Strasburg claimed an equal share with the dukes of Wirtenberg, who were in possession of it. There appeared also another piece of our author, concerning the treaties which the states and princes of the empire make in their own names, *De Imperii Germanici ejusque Statuum fœderibus*: and, lastly, one more upon the rights of war, and the guaranties of peace, *De jure belli, & sponforibus pacis*.

Hitherto Mr. Obrecht had professed the protestant religion; but the king of France having made himself master of Strasburg, and going there in person with the whole court, Mr. Pelissor, who came among these, and who was acquainted with Mr. Obrecht, made it his business to find him out, and had some discourse with him upon that subject; and his conversion was completed by the Jesuits, who were established at Strasburg by Lewis XIV. Accordingly, he abjured his religion in 1684, at Paris, and put the instrument into the hands of the bishop of Meaux. Upon his return to Strasburg, he resumed his profession in the law; and it was about this time that he wrote the notes which we see in some editions

of Grotius, *De jure belli ac pacis*. In 1685, the king of France nominated him to preside, in his majesty's name, in the senate of Strasburg, with the title of pretor-royal, in imitation of the old Romans: and from that time Mr. Obrecht applied himself entirely to public affairs. The judges of Strasburg, according to the principles of the reformed religion, were empowered to dissolve marriages, in case of adultery, and to enable the injured party to marry again. In opposition to this custom, Mr. Obrecht translated, into the German tongue, St. Austin's book of adulterous marriages, and obtained from the king a prohibition, upon pain of death, either to tolerate or solemnize the marriage, for the future, of any persons that were separated or divorced for adultery. This edict was made in 1687; and the following year Mr. Obrecht translated, into high Dutch, the Treatise of Father Dez Primier, rector of the Jesuits at Strasburg, intituled, *The Re-union of the Protestants of the Church of Strasburg to the Catholic Church*.

For the rest, notwithstanding that by the rights of his pretorship, every thing that was done in the senate must necessarily pass through his hands, yet he was so expeditious, and so good a manager of his time, that there was some little left for his studies, which served him as a refreshment from the fatigue of business. The first fruits of these leisure moments which he gave to the public, was an edition of the history of the Trojan war, with notes: a piece attributed to Dydus Cretensis, but more generally thought, upon the authority of some manuscripts, to be the work of Lucius Septimius. This edition appeared in 1691. Our author afterwards intended to give a more correct edition of Quintilian, by the help of an excellent manuscript which he had recovered. He finished it, and had prepared the notes for the press, when being deputed in 1698 to the court of France, to manage the interests of the city and senate of Strasburg, the king appointed him his commissary and envoy to Francfort, upon the affairs relating to the succession of the duchess of Orleans. He went thither in 1700, and the discussion of the law-suit was not the only thing which employed him. In effect, besides the difficulties which were to be cleared upon other important points; he undertook a most arduous and intricate task, in regard to the eventual succession of the duke of Anjou to the crown of Spain. In this attempt he made it his business to collect all the pieces that had been written, either by civilians or historians, upon the subject of establishing or regulating the rights of succession to that vast monarchy: all

which was done with a design to prove, that the pretensions of the House of Austria were not well founded. See the title *Excerptorum historicorum & juridicorum de natura successionis in Monarchiam Hispaniæ, mense Decembri 1700, Excerptorum continuatio, &c. in 4to.* Our author likewise drew up the plan of a particular treatise upon the succession to the dutchy of Milan; the impression of which waited only for the publication of the emperor's manifesto. Lastly, as if the digesting such a crowd of writings was not sufficient to employ him, he also finished a translation of the life of Pythagoras, from the Greek of Jamblichus: but as all these things could not be done without even trespassing upon the time for his necessary meals, so his health became unavoidably impaired, and his spirits, exhausted by such incessant labour, accordingly fell into a languor; which, tho' felt very sensibly, yet he imputed it more to the bad air of Francfort, than to his intense application; and therefore, making no change in the plan of his studies, he struggled six months with a disorder, which at last carried him off.

After he had passed sentence upon the rights of the duchess of Orleans, he ordered himself to be conveyed to Strasburg, being already struck with his death's wound, and consumed with a slow inward fever. He satisfied himself at first with keeping his bed by way of precaution; but he soon became so much weakened by the encrease of the fever, that it was necessary to let him know his danger; and after receiving all the sacraments, he died on the 6th of August 1701.

We have several other things of his, besides those already mentioned, a list of which is inserted below (B). He left a son, who, at the time of his father's death, was 26 years of age, and succeeded him in the post of pretor-royal of Strasburg, by the appointment of the French king.

Mr.

(B) They are as follows. *Dissertio de abdicatione Caroli V. imperatoris; De electione Imperatoris Romano-Germanici; De unitate rei publicæ in sacro Romano imperio; De Clenodiis S. Rom. Imperii; De legibus agrariis Pop. Romani; De veræ philosophiæ origine; De philosophia Celtica; De extraordinariis populi Romani imperiis; De ratione belli; Sacra Termini; De censu Augusti; de legione fulminatrice M. Antonini Phil. Imperatoris; Hortis Deditius; De expeditione Romanâ;*

De Communione; Exercitationes tres ad Severinam de Monzambano de statu imperii Germanici, l. ii. c. 1, 2. Rechtliches bedencken Worzu bey furge gangener Waleldes Ramischen Königs Josephi gisante Reichs-Standenden herech tiget, unde wiesie sich darbey zu bozengen haben, 1760; Parænesis de conjungendis privati, & publici juris studiis, duabus orationibus comprehensa; Discursus in instrumentum pacis Westphaliæ 1695, Wezlar; Mémoires concernant la sûreté public de l' empire, in 12mo;

Mr. Obrecht also put notes to the letter which the emperor wrote to the pope, 19th January, 1701, concerning the investiture of the kingdom of Naples. He had also begun the continuation of the *Ephemerides Politicæ*, D. Christophori Forstneri Cancellarii principis Belgardensis, commencing 2d of October 1657, but was prevented from carrying it on by his death.

Notæ in Pollucis Onomasticon; Canis sub fustem missus, &c. Prefatio ad institutiones juris Justinianeas, cum notis Georgii Davidis Locameri; Mémoire Raisonnée, pour quoi il n'est pas croyable que le Roy Chrétien ait l'intention de porter la guerre dans

l'empire, a l'occasion de la succession d'Espagne; ou que sa majesté veuille rien entreprendre par voye de fait contre l'empire ou quelques uns de ses Etats, pour les obliger à recevoir garnison dans les places, qu'ils possèdent sur la frontiere.

OBSEQUENS (Julius) a Latin author who flourished, as is conjectured, a little before the time of the emperor Honorius, about the year 395 of Christ, and wrote a book of prodigies, whence he is thought to be a pagan. This work, which was only a list of such prodigies as are inserted in Livy's Roman history, ends about the year of Rome 743, where Livy ends his Decads, whose words he often borrows. We have only a part of the work, published by Aldus Manutius in 1503, of which there are several editions. Conrad Lycosthenes made some additions to it, which were published with the text at Basil in 1552; he marked his additions with asterisks, but the whole was published the following year, without any distinctions, by John de Tournes; so that from that time the book of Obsequens, and the supplement, appeared as done by the same hand, till Sheffer, in 1679, published an edition, in which he printed what was compiled by Obsequens in the Roman letter, and the supplement of Lycosthenes in Italic.

Fayle and
Vysile.

OBSOPÆUS (John) a learned German physician, was born at Brettin in the Palatinate, in 1556; and having learned the elements of literature in his own country, he finished his education at Neuhaufs, and in the college of Wisdom at Heidelberg was instructed by Zachary Ursinus. After the death of the elector Frederic III. he went to Francfort upon the Main, where he was employed in correcting the press by Wechelius, being well versed in Greek and Latin. Here he applied himself for the space of six years to the study of physic, and made so great a progress, that passing thro' England and Holland into his own country, he obtained the physic pro-

professor's chair at Heidelberg; and when the Elector Frederic IV. went to Amberg, Obsopæus attended him in the quality of his physician: but immediately after his return to Heidelberg, he was seized with a mortal distemper, which carried him off in 1596. He published several pieces of Hippocrates with the Latin translations corrected, and Remarks drawn from some manuscripts, and other works; as, Aphorismorum sectiones octo; Coacipræfagia, &c. He also published Sybillina Oracula, with Catellio's version, and remarks by himself; Zoroastris Magica, cum scholiis Plethonis & Pseli; Oracula metrica Jovis: all printed at Paris in 1607.

He had a brother, Simon Obsopæus, who acquired some reputation in physic, but not so much by his writings as by his practice. He was also professor of physic at Heidelberg, where he died in 1619, aged 44 years.

OCCAM, or OCCHAM (William) a famous scholastic divine, of the order of the Cordeliers, in the fourteenth century, was by nation an Englishman, and the disciple of John Eregona, commonly called Duns Scotus. He was the principal of the Nominalists, and acquired so great a reputation as to be intitled the Invincible Doctor. At the solicitation of Michael de Cesena, general of his order, he took the party of Lewis of Raviere (A), a declared enemy of the Roman church, and wrote strenuously against pope John XXII. and his successors. This bold and dangerous step brought an accusation against him, as well as against Cesenus, who were charged with maintaining, that neither Christ nor his apostles had any possessions at all, either in common or as private property; a doctrine which gave rise to that pleasant question called the bread of the Cordeliers, and consisted in determining, whether the dominion of such things as are consumed in the using, as bread and wine, belonged to them, or only the simple use of them, without the dominion? Their rule not permitting them to have any thing as property, pope Nicolas III. who had been of their order, devised a method to enrich them, without breaking their rule. To this end he made an ordinance, that they should have only the usufruct of the estates which should be given to them, and that the soil and fund of all such donations should belong to the church of Rome. By this means he put them into possession

Doctor In-
vincibilis.

(A) Trithemius tells us, that Occam used to say to this Prince, My Lord, let your sword defend me, and my pen shall be always ready to support you.

of an infinite number of estates in the name of the church of Rome: but for that reason, pope Nicolas's bull was revoked by John XXII. who condemned the use without the dominion, by his Extravaganta ad Conditorem. He also condemned, by another Extravaganta cum inter, the doctrine concerning the possession of estates by Christ and his apostles. Occam and Cesena were likewise both excommunicated, because they had departed from Avignon without the pope's leave, and had written against him. Occam, however, was absolved, as is said, from this censure before his death, which happened about the year 1347.

We have several pieces of his, which are written with much wit and subtlety. The protestants sometimes make use of some of them against the church of Rome. Melcheor Goldast printed, in his treatise upon monarchy, 413 questions of Occam; and a complete list of his books may be seen by those who are curious in such things, in the authors mentioned below (B).

Moreri &
L' Avocat.

(B) Luke Wading in Annal. & biblioth. Minor; Pitseus; Sponde; Bzovius; Rainaldi; Trithemius & Bellarmin de Script. Eccl. & de Rom.

Pontif. l. iv. c. 14. St. Antonin. IV. part. Summæ Theolog. tit. xii. Sanders, Proteclus, &c.

OCELLUS the Lucanian, an ancient Greek philosopher, of the school of Pythagoras, surnamed Lucanus, as being a native of that country, tho' in what part of it is not known. His ancestors were first seated at Troy, but in the reign of Laomedon removed to Myra, a city of Lycia. Our philosopher lived before Plato, to whom Archytos of Tarentum wrote a letter, acquainting him that he had found some of Ocellus's posterity in Lucania. He composed a piece, of Kings or Laws and kingdoms, of which we have only some fragments left. And his work, *περι του Παντος*, or the Universe, is the only piece which is come entire to us. It was written originally in the Doric dialect by our author, and afterwards translated by another hand into the Attic. In it he attempts to prove the eternity of the world; and at the end he gives some rules for the propagation of mankind. Aristotle, who maintains the same opinion with our author, is thought to have borrowed it from him, which is confirmed by this remark, that he hath followed Ocellus in his division of the elements. William Christian, and after him Lewis Nogarola (A), translated this work into

(A) Dr. Thomas Gale has inserted in his Opuscula Mythol. Phys. & the Greek with Nogarola's version, Ethic. printed at Amsterdam in 1688.

Latin.

Latin. We have diverse editions of it, both in Greek and Latin.

OCHINUS (Bernardin) a celebrated preacher in the sixteenth century, was born at Siene in Italy, an. 1487; and being bred up in the Roman Catholic religion, he first took the habit of a Cordelier: but threw it off in a short time, and returning into the world, applied himself to the study of physic, and at this time procured the esteem of cardinal Julius de Medicis, afterwards pope Clement VII. At length changing his mind again, he resumed his former monk's habit in a penitential mood; and not content with this, but aiming to arrive at still greater perfection, he embraced, in 1534, the reformed sect of the Capuchins, and practised, with a most rigorous exactness, all the rules of this order, which being then in its infancy, his care contributed so much to improve and enlarge it, that some writers have called him the founder of it. 'Tis certain, he was made vicar-general of the order, and became in the highest degree eminent for his talents in the pulpit. Never did man preach with so much success, and so great applause. He delivered his sermons with such a grace, so much politeness, and spoke so copiously, that he ravished his whole audience. People flocked wherever he preached, nor was there a church large enough for the multitudes that thronged after him. Nay, when he was to pass thro' any town, an infinite number of people went to meet him, to hear his instructive discourses. In short, by his wonderful delivery and admirable eloquence, he turned people's minds as he pleased, and the rather, because his life was answerable to his preaching (A).

His extraordinary merit procured him the favour of pope Paul III. who, 'tis said, made him his father confessor and preacher (B). He was thus the darling and delight of both prince and people, when he chanced to fall into the company of one John Valde, a Spaniard, who having imbibed Luther's doctrine in Germany, made Ochinus, in some conversations between them, a proselyte. He was then at Naples, and began to preach up some points in favour of the protestant doctrines, concerning justification, good works, auricular confession, satisfaction, indulgence, purgatory, and other arti-

(A) Bzovius ad ann. 1542, num. 32. cited by Bale. eski Hist. reformat. Polonice, lib. ii. c. 5. See also Bibliotheca Antetrinitar. c. ii.

(B) Idem from Stanislaus Lubien-

cles (c). This being taken notice of, he was summoned to appear before the court of Rome, and was in his way thither when he met at Florence with Peter Martyr, with whom, 'tis probable, he had contracted an acquaintance at Naples (d). This friend persuaded him not to put himself into the pope's power, and they both agreed to withdraw into some place of safety. Ochinus went first to Ferrara, where he disguised himself in the habit of a soldier, and proceeding thence to Geneva, arrived in that city in 1542, and married a woman of Lucca. However, he did not settle there, but went to Augsburg, where he published some sermons.

In 1547 he was invited, together with Peter Martyr, into England by Dr. Cranmer, archbishop, to have their joint assistance in carrying on the reformation. They arrived in England in December that year, and repairing to Lambeth, were kindly received by Cranmer, and entertained there for some time; and Ochinus, as well as Martyr, was made a prebendary of Canterbury (e), by the archbishop. Sir Richard Morison (f) was also very liberal to him. He laboured heartily in the business of the reformation, and his dialogue upon the unjust usurped primacy of the bishop of Rome, was translated into Latin by John Ponet bishop of Winchester, and published in 1549 (g).

But upon the death of king Edward VI. being forced, as well as Peter Martyr, to leave England, he retired to Strasbourg with that friend, where they arrived in 1553. From this city Ochinus went to Basil, and was called thence in 1555 to Zurich, to be minister of an Italian church which was gathering there. This church consisted of some refugees

(c) Idem from Seckendorf's hist. Lutheranism. supplement. judicis i.

(d) See Peter Martyr's life, by Sincler.

(e) So says Mr. Wood, in Athen. Oxon. vol. I. col. 100. but it rests solely on his authority, since I do not find that either Bayle or Moreri knew any thing of his preferment.

(f) Wood, as before, who tells us, that this Richard Morison was born in Oxfordshire, and having spent several years in that university, afterwards travelled, and making great improvements in the Latin and Greek tongues, became an accomplished gentleman, and well known among the great men of his time. In 1537, being newly returned from Padua, he was made a prebendary of Salisbury.

On the promotion of Reginald Pole, cardinal, he was sent ambassador by Henry VIII. to the emperor Charles V. as he was afterwards by king Edward VI. in whose reign, being zealous for the reformation, he was appointed by that prince one of those that were to reform the university of Oxford in 1549; at which time he shewed himself a great friend and protector of Peter Martyr, when he encountered the triumviri in a solemn disputation in the divinity-school. He was afterwards knighted; and going into Italy, died in his return at Strasbourg, March 17, 1556, being then a voluntary exile for the protestant religion.

(g) Id. ibid.

from

from Locarno, one of the four bailiwicks which the Switzers possess in Italy, they being hindered from the profession of the public exercise of the reformed religion, by the opposition of the popish Cantons. Ochinus made no difficulty to subscribe the articles of faith agreed upon by the church of Zurich, and met in that city with Bullinger, who proved a very good friend to him.

He governed this Italian church till the year 1563, when he was banished thence by the magistrates of the town, on account of some dialogues which he published, wherein, among other errors, he maintained the doctrine of Polygamy (H). From Zurich he went to Basil, but not being suffered to stay there, he fled in great distress into Moravia, where falling in with the Socinians, he joined them.

Stanislaus Lubienietzki, the great patron of this sect in the place already mentioned (I), gives the following account of his last moments. Ochinus, says he, retired into Moravia, and into Poland, and even there he was not out of the reach of Calvin's letters. He returned into Moravia after king Sigismund's edict, who in the year 1564, punished with banishment all those that were called Tritheists, Atheists, &c. Some gentlemen endeavoured to keep him in Poland, but he answered, that men must obey the magistrates, and that he would obey them, even were he to die among the wolves in the woods. During his travels he fell sick of the plague at Pinckfow, and received there all possible offices of charity and kindness at the house of one of the brethren, named Philippovius. His daughter and two sons, whom he carried along with him, died of the plague; but he had buried his wife before he had left Zurich. As for himself, he continued his journey to Moravia, and within three weeks died at Slakow, about the end of the year 1564, aged 77 years.

His character is variously represented by different authors. Palcarius speaks highly in his commendation, and the papists will have it that he abjured his heresies, confessed his sins after the Roman Catholic manner, and died a true penitent. Others, among whom is Moreri, on the contrary, suppose, that he died not only forsaken of all mankind, and the most miserable wretch in the world, but also like an atheist. Beza calls him a detestable hypocrite, and a man of unhappy memory, *vir infelicis memoriæ*, and reckons his errors, which he makes to amount to more than a hundred. Some say, he turned ana-

(H) It was in the twenty-first dialogue; when he published these dialogues, he was a widower of 76 years of age, and so could hardly have any

personal motive, as was imputed to him, for desiring Polygamy to be tolerated.

(I) In note (B).

baptist, after he had openly preached the heresy of Macedonius, that is to say, had denied the personality of the Holy Ghost. Others say in general, that he refuted the mystery of the Trinity. 'Tis certain that the Antitrinitarians place him among their authors. Bayle observes, that the confession he made publicly on the change of his religion is remarkable. He acknowledged in a preface, that if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for some years, he would never have laid down the habit of his order; but as he did not find within himself that courage which is requisite for a man to expose himself to martyrdom, he took sanctuary in a protestant country. His writings are, Sermons in Italian, printed in 1543, in four volumes 8vo; translated into Latin, and printed at Geneva in 1543 and 1544; in French in 1561, and in German by Joseph Howstrater at Newburg, in 1545; An Italian Letter to the Lords of Siena, containing an account of his faith and doctrine; another Letter to Mutio of Justinopolis, containing the reason of his departure from Italy. These two letters appeared also in French in 1544, in 8vo; Sermons upon St. Paul's Epistle to the Galatians, in Italian, and translated into High Dutch, and printed at Augsburg in 1546, 8vo; An exposition of St. Paul's epistle to the Romans, in Italian, and translated also into High Dutch in 1556; Marsilii Andreasii de amplitudine Dei; Oratio ex Italico, Latine conversa per Lælium Horatium Curionem; accedunt Bernardini Ochini de officio Christiani principis sermones tres, et sacræ declamationes quinque, Latine Rodolpho Gualthero interprete, at Basil 1550; Italian discourses upon free will, foreknowledge, predestination, and the liberty of God, at Basil, and in Latin at the same place; Apologues against the abuses, errors, &c. of the Papal synagogue, their priests, monks, &c. in Italian, at Geneva in 1554, and translated into Latin by Sebastien Castalio, and into High Dutch by Christopher Wirsung; A dialogue upon purgatory, in Italian, in 1556, translated into Latin by Thadeus Danus, and by an anonymous author into French; A dispute upon the real presence of Christ in the Eucharist, in Italian, at Basil 1561, and translated into Latin; A catechism, or Christian Instruction, in Italian, at Basil in 1561; Thirty dialogues, divided into two books; the first upon the Messiah, the second upon various subjects, as, the Trinity, &c. at Basil in 1563, 8vo. in Italian, and afterwards in Latin by Castalio; An apology for his flight, published while he was at Geneva. This work was addressed to the pope, Paul III. who wrote an answer to it, which was inserted

serted in the history of the Theatins. The *Treatise de tribus impostoribus*, is also ascribed to him, by some writers, but without any good foundation.

OCKLEY (Simon) a very learned Englishman, was of a gentleman's family at Great Ellingham in Norfolk, where his father lived, but was born at Exeter in 1678. After a proper foundation laid in school-learning, he was sent in 1693 to Queen's College in Cambridge, where he soon distinguished himself by great quickness of parts, and intense application to literature; to the Oriental languages more particularly, for his uncommon skill in which he afterwards became famous. He took at the usual time the degrees in arts, and that of bachelor in divinity; but by marrying very young, was precluded from a fellowship in his college, which would otherwise have lain entirely open to him. In 1705, he was, through the interest of Simon Patrick bishop of Ely, presented by Jesus College to the vicarage of Swavesey in the county of Cambridge; and, in 1711, chosen Arabic professor of the university. These preferments he held to the day of his death, which happened at Swavesey, the 9th of August 1720; immaturely to himself, but somewhat more so to his family.

Mr. Ockley had the study and culture of Oriental learning very much at heart; and the several publications which he made were intended solely to promote it. In 1706, he printed at Cambridge an useful little book, intitled, *Introductio ad linguas orientales: in qua iis discendis via munitur, et earum usus ostenditur. Accedit index auctorum, tam illorum, quorum in hoc libello mentio fit, quam aliorum, qui harum rerum studiosis usui esse possint.* Prefixed is a dedication to his patron the bishop of Ely, and a preface addressed to the *Juventus Academica*, whom he labours to excite by various arguments to the pursuit of oriental learning, assuring them in general, that no man ever was, or ever will be, truly great in divinity, without at least some portion of skill in it:—*Orientalia studia*, says he, *sine quorum aliquali saltem peritia nemo unquam in theologia vere magnus evasit, imo nunquam evasurus est.* There is a chapter in this work, relating to the famous controversy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Mr. Ockley professes to think with Buxtorf, who contended for it: but the reader may be pleased to know, that he afterwards changed his opinion, and went over to Capellus, although he had not any opportunity of publicly declaring it. And indeed it is plain from his manner of closing that chapter upon the points, that he

he was then far enough from having any settled persuasion about them.

In 1707, he published in 12mo, from the Italian of Leo Modena, a Venetian Rabbi, "The history of the present Jews throughout the world; being an ample, though succinct account, of their customs, ceremonies, and manner of living at this time;" and the year after, "The Improvement of human reason, exhibited in the life of Hai Ebn Yokdhan, written above 500 years ago by Abu Jaafar Ebn Tophail, translated from the Arabic, and illustrated with figures," 8vo. The design of the author, who was a Mahometan philosopher, was to shew how human reason may, by observation and experience, arrive at the knowledge of natural things, and from thence to supernatural, particularly the knowledge of God and a future state: the design of the translator, to give those, who might be unacquainted with it, a specimen of the genius of the Arabian philosophers, and to excite young scholars to the reading of eastern authors. This was the point Mr. Ockley had constantly in view; and therefore, in his *Oratio Inauguralis*, for the Arabic professorship, it was with no small pleasure, as we may imagine, that he insisted upon the beauty, copiousness, and antiquity of the Arabic tongue in particular, and upon the use of Oriental learning in general; and that he dwelt upon the praises of Espenius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the study of it. In 1713, his name appeared to a little book with this title, "An account of south-west Barbary, containing what is most remarkable in the territories of the king of Fez and Morocco; written by a person who had been a slave there a considerable time, and published from his authentic manuscript, &c." While we are enumerating these small publications of the professor, it will be but proper to mention two sermons; one, Upon the dignity and authority of the Christian priesthood, preached at Ormond chapel, London, 1710; another, Upon the necessity of instructing children in the scriptures, at St. Ives in Huntingdonshire, in 1713. To these we must add a new translation of the second Apocryphal book of Esdras from the Arabic version of it, as that which we have in our common bibles is from the vulgar Latin. Mr. Whiston, we are told (A), was the per-

(A) See the preface to An epistolary discourse concerning the books of Ezra, genuine and spurious; but more particularly the second Apocryphal book under that name, and

the variations of the Arabic copy from the Latin, &c. By Francis Lee, M. D. author of the history of Montanism, 1722, 8vo.

son who employed him in this translation, upon a strong suspicion that it must needs make for the Arian cause he was then reviving; and accordingly published it in one of his volumes of *Primitive Christianity Revived*. Mr. Ockley however was firmly of opinion, that it could serve nothing at all to his purpose, as appears from a printed letter of his to Mr. afterwards Dr. Thirlby, bearing date October the 15th 1712, in which are the following words: "You shall have my *Esdra* in a little time; 200 of which I reserved, when Mr. Whiston reprinted his, purely upon this account; because I was loth that any thing with my name to it should be extant only in his heretical volumes. I only stay till the learned author of the history of Montanism has finished a dissertation, which he has promised me to prefix to that book."

See preface
above cited.

But the most considerable by far of all the professor's performances is, *The History of the Saracens*; begun from the death of Mahomet, the founder of the Saracenic empire, which happened in 632, and carried down through a succession of Caliphs, to the beginning of the year 705. This history, which illustrates the religion, rites, customs, and manner of living of that warlike people, is very curious and entertaining, and the public were much obliged to Mr. Ockley for it, since he was at the vast pains of collecting his materials from the most authentic Arabic authors, especially manuscripts, not hitherto published in any European language, and for that purpose resided a long time at Oxford, to be near the Bodleian library, where those manuscripts were repositied. It is in two volumes 8vo; the first of which was published in 1708, the second in 1718: and both of these were soon after republished. A third edition was printed in the same size at Cambridge in 1757; to which is prefixed, *An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan religion*, by a learned hand, that is, by the learned Dr. Long, master of Pembroke Hall in Cambridge.

In the mean time, Mr. Ockley was one of those unfortunate persons, whom Pierius Valerianus would have recorded in his book *De infelicitate literatorum*. In his inaugural oration, printed in 1711, he calls fortune *venefica* and *noverca*, and speaks of *mordaces curæ*, as things long familiar to him: and in December 1717, we find him actually under confinement, since, in the introduction to the second volume of his *Saracenic history*, he not only tells us so, but even stoically dates from Cambridge castle. What are we to think

of our learned professor? Shall we say of him, as Seneca said of Socrates, that “ by entering a prison, he took ignominy from the place: and that no place could seem a prison while such a man was in it?” We shall pay him a very great compliment if we do; but we will not soar so high.

De Consolat.
ad Helviam.
c. 13. and
De Vita
Beata, c. 27.

We will only observe, that being married very young, he was encumbered with a family early in life; that his preferment in the church was not answerable to his reputation as a scholar; that his patron the earl of Oxford, to whom he was chaplain, fell into disgrace, when he wanted him most; and lastly, for we must not omit to note it, that he had some share of that common infirmity among the learned, which makes them negligent of oeconomy, and a prudential regard to outward things, without which however all the wit, and all the learning in the world, will but serve to render a man the more miserable.

De Religione
Mahomme-
dica, p. 259.
Traj. ad
Rhenum
1717.

As to his literary character, which is the only point we have any thing to do with, it is certain that he was extremely skilled in all the ancient languages, and particularly the Oriental; insomuch, that the very learned Reland thought it not too much to declare, that he was, *vir, si quis alius, harum literarum peritus*. He was likewise very knowing in modern languages, as in the French, Spanish, Italian, &c. and upon the whole, considered as a linguist, we may presume that very few have exceeded him.

OCTAVIA, daughter of Caius Octavius, and sister to Augustus Cæsar (A), was one of the most illustrious ladies of ancient Rome. She was first married to Claudius Marcellus, who was consul in the year of Rome 704 (B), that is, fifty years before Christ. She brought this husband two children, a boy and a girl, before his death, which happened a little after the war of Perugia, when he left her big with a third child. By the laws of Rome, widows were forbid to marry within ten months after the decease of their husbands. Octavia was dispensed from this statute by a decree of the senate. The public welfare required it. The Romans had but too much cause to fear that Mark Anthony and Augustus would quarrel and prolong the civil war, if not prevented by some powerful mediator. Anthony was then a widower, and no expedient promised so fair for compassing this happy media-

(A) Her father Caius Octavius was twice married, first to Anchasia, and then to Atia. It was this latter, and not the first, as Plutarch relates, who was mother to Octavia as well as Augustus.

(B) 703, according to some authors.

tion, as his marriage with Octavia. It was therefore concluded with all imaginable dispatch, even before the lady was brought to bed. Every one was for promoting the match, from a persuasion that Octavia, whose exquisite beauty was heightened by gravity and prudence, would enflame Anthony with her numberless charms, and consequently bring about a most happy and lasting peace. These nuptials were solemnized A. U. C. 714.

Three years after, the hopes of the Romans were fulfilled by a peace concluded with Pompey's son. Augustus continued in Italy, and Anthony went with his wife Octavia into Greece. He spent the winter with her at Athens; and having been exasperated against Augustus by some ill reports, he set sail for Italy; and being refused entrance into the harbour of Brundisium, he went ashore at Tarentum, whence he sent Octavia to Augustus. This lady meeting her brother by the way, had a conference with him, together with his friends Agrippa and Mæcenas; when she conjured him in the most pathetic terms, not to let her, from being the most happy of her sex, become the most wretched. For now, says she, the whole world looks upon me as related to two emperors, the one as wife, the other as sister; but if pernicious counsels, added she, should prevail, and a war break out, it is doubtful which of you two would conquer: but my fate would either way be wretched. Cæsar being overcome by these words, went to Tarentum quite pacified, and the interview between him and his brother-in-law was heightened by a thousand demonstrations of friendship.

Anthony returned to the east, and left Octavia in Italy. Some time after she set out to meet him, and on the receipt of letters from him, desiring her to stay at Athens for him, she accordingly stopt there, till she found evidently that her husband had only made a fool of her. Whereupon she returned to Rome, and could not be prevailed upon by Augustus to quit her consort's palace, but continued to live there, and to take the same care of every thing as tho' he had been the best of husbands. She was affectionate to the children by Fulvia his former wife, as before, and equally careful of their education. She would not for the world have consented, that the injurious treatment she met with from Mark Anthony, should occasion a civil war. In this disposition she remained in the house till she was ordered to leave it by Anthony himself, who at the same time sent her a divorce, when she burst into tears, because she saw she should be considered as one of the causes of the war; since Augustus had con-

sented to her going into the east after Anthony, in the hopes that she would meet with some signal ill usage from Anthony, which he knew would be considered by the Romans as a just cause for him to renew the war. The admiration in which the Romans held Octavia's glorious behaviour, in doing all the good offices in her power to the children and friends of her husband, without resenting in any manner the ill treatment she met with from him, did great prejudice to Anthony; so that this illustrious lady, against her will and intentions, exposed him prodigiously to the animosity of the Romans, who both hated and despised him, when they saw him prefer to her a woman of Cleopatra's abandoned character. Those who had seen the latter, were more surprized than others at his infatuation, as not finding any advantage on her side, either in respect to youth or beauty, while Octavia was infinitely superior both in virtue and wisdom.

Prideaux
says she was
much handsomer
than
Cleopatra.
Connect &c.
p. 11. lib. 8.
p. 573. edit.
1718, 8vo.

And indeed what good opinion soever Cleopatra entertained of her own charms, she yet dreaded those of Octavia in a prodigious degree; for which reason she had recourse to the most studied artifices, in order to persuade Anthony not to let her come near him. She made her Inamorato believe, that it would be impossible for her to live in case he should abandon her. She represented to him, that it was enough for Octavia to be a lawful wife, whilst Cleopatra, queen of so mighty a nation, went by no other name but that of concubine, a name which yet she would submit to, provided Anthony did not plunge her into despair by his absence; and to prevent any such fatal stroke, she attended him to his last overthrow and death at Actium; tho', when she had followed him as far as Ephesus, his friends advised him to send her back to Egypt, all things seeming to speak a most fatal rupture with Augustus; but she, fearing lest Octavia should once more reconcile her brother with her husband, bribed a certain person, who persuaded Anthony to take her along with him whithersoever he might go.

After Anthony's death, in A. U. C. 731, fortune seemed to flatter Octavia with a prospect of the highest worldly felicity. The son which she had by her first husband Claudius Marcellus, was now about twelve years of age (c), a most accomplished youth, of a cheerful disposition, and a very strong genius; his temperance and reserve was the subject of

(c) He died A. U. C. 731, at the death of Mark Anthony in 723, twenty years of age, as we learn he must be about the age here assigned from Propertius; consequently, at ed.

admiration in a youth, and of such high quality. At a proper age Augustus married him to his own daughter, and considered him as the presumptive heir of the empire. Seneca tells us, that he was patient under toils, and averse to pleasures, and able to support all that his uncle might be desirous of laying on, if I may use the expression, of building upon him. Such foundations were laid as could never be shaken. But this most promising youth died in the bloom of his youth, at the age of eighteen, or twenty years at most. With how much fortitude soever Octavia had shewn under all the injurious treatment of Anthony, yet this loss was more than she was able to support. She sunk under it, and remained for ever inconsolable.

The particulars of her grief were so very singular, that they have almost the air of a prodigy. Seneca tells us, that she would not allow any body to offer her the least consolation, nor could be prevailed with to take the least diversion. Having her whole mind and soul on this single object, such was her deportment thro' the whole course of her life, as if she had been at a funeral; I do not say not daring to rise, but refusing to be lifted up; imagining, that were she to refrain from tears, it would be a second loss to her. She would not have any image or portrait of her dearest son, nor allow the least mention to be made of him. She held all mothers in abhorrence, but directed her rage chiefly against Livia, because the happiness she had promised herself seemed to be transferred to her son (D). Solitude and darkness were her delight, not having any regard for her brother. She was deaf to all consolation, withdrawing from every sort of solemnity, and abhorring even her brother's too dazzling greatness, she hid and buried herself. She appeared in her weeds before her children and grand-children; a circumstance which gave great disgust to her family, as appearing totally bereaved, whilst they were living and well.

Seneca likewise adds, that she rejected all poems wrote in honour of Marcellus's memory, and compliments of every kind; but this must be taken with a grain of allowance, at least if the story be true, which has never that I know of been questioned, of Virgil reading that never enough to be admired Eulogium upon this youth, in his conclusion of the sixth Eneid, to Augustus, while she was with him, that they both burst into tears, and Virgil was obliged to inform them that

(D) In this she was not deceived, for Livia's son Tiberius actually succeeded Augustus in the empire.

the book was near ending, otherwise they would not let him go on. 'Tis said, moreover, that Octavia fainted away at these often since repeated words, Tu Marcellus eris (E), i. e. A new Marcellus shall arise in thee; and that it was with the greatest difficulty she was recovered; after which she rewarded the poet with no less than ten sesterces, that is, according to some, 78 l. 2 s. 6 d. for each verse, of which there are twenty-six in the whole (F). Octavia died, according to Dio, A. U. C. 744. or ten years before Christ, leaving two daughters she had brought Mark Anthony, Antonia major, and Antonia minor, both married to great advantage, the elder to Domitius Ænobarbus, the younger to Drusus brother of Tiberius: from the latter match were descended Caligula and Claudius, and from the former, Nero, who all three became Roman emperors. Octavia's eldest daughter by Marcellus was first married to Agrippa, and afterwards to Anthony, youngest son of Mark Anthony by Fulvia. 'Tis said that Augustus dedicated a temple and some porticoes to the memory of his sister.

(E) Plutarch has inserted his life among other the most illustrious persons of Greece and Rome, where he tells us, among other things, that Marcellus once vanquished the Gauls,

and the famous Hannibal twice, at Nola.

(F) Beginning at the line, Atque his Æneas, &c. and ending with the line, His saltem accumulem donis,

&c.

ODO (Saint) the second abbot of Clugni in France, illustrious for his learning and piety, flourished in the tenth century, and was born at Tours in 879. He was educated by Foluques, count of Anjou, and became a canon of St. Martin at Tours, at 19 years of age. After this he went to Paris, and was the disciple of St. Remy of Auxerre. He was fond of solitude, and took the monks habit in the convent of Beaume in the diocese of Besançon. After which he became prior and abbot in 927. The sanctity of his life contributed greatly to increase the congregation of Clugni, so that it was enlarged with a great number of monasteries. Both popes, bishops, and secular princes, had so great an esteem for him, that they usually chose him for the arbitrator of their disputes. He died in 942, or, according to some, in 944. He applied himself to study, as well as to the aggrandizing of his order. While he was canon he abridged the Morals of St. Gregory, and the Hymns in honour of St. Martin. While a simple monk, he composed three books of the priesthood, and another upon the prophecy of Jeremy, dedicated

to Turpion bishop of Limoges, which bore the title of Collations or Conferences, or else Occupations. After he became abbot, he wrote the life of St. Gerard, and of St. Martial of Limoges, and another in which St. Martyr is equalled to the apostles; as also several sermons, and a panegyric upon St. Benedict. All these are printed in the bibliotheque of Clugny, together with some hymns upon the sacrament and the Magdelain; but the history of St. Martyn's translation is falsely ascribed to him. Sigibert tells us he understood music, and was well qualified to compose and preach sermons, and make hymns for the sacraments.

ODO Cantianus, or of Kent, so called because he was a native of that county in England, where he flourished in the twelfth century, and was a Benedictine monk, of which order his learning and eloquence raised him to the dignity of prior and abbot. Thomas à Becket was his friend, and his panegyric was made by John of Salisbury. He composed several works, as Commentaries upon the Pentateuch, the fourth [or second] book of Kings; Moral reflections upon the Psalms, the Old Testament, and the Gospels; a treatise entituled, *De onere Philistim*; another, *De moribus ecclesiasticis*; a third, *De vitiis et virtutibus animæ*, &c. But best of all we have left of his, is a letter to his brother, a Novice in the abbey of Igny, printed by Mabillon in the first tom. of *analec'ts*, and another letter to Philip earl of Flanders, about the year 1171, upon the miracles of St. Thomas, or Thomas à Becket, which is printed in the *Collectio amplissima veterum monumentorum*, p. 882. published by the Fathers Martenne and Durand, benedictines.

ODORAN, a monk of the abbey of St. Peter le Vif, at Sens, flourished in the eleventh century, and about the 1045, wrote a chronicle, entituled, *Chronica rerum in orbe gestarum*; a fragment of which is preserved in the annals of France by Thou; Cardinal Baronius also cites the chronicle under the year 875, with which year it begins, and ends in 1032. It is printed in the collection of the authors of the history of France, by Du Chêne.

OECOLAMPADIUS (John) an eminent German divine in the sixteenth century, and one of the reformers of the church, was born at a village called Reinsperg, or Winsperg, in Franconia, in the year 1482. His father intended to breed him

him a merchant (A); but being prevailed upon by his wife to change that resolution, he was devoted to a studious life. In this view he was sent first to the college or school of Heilbrun, and thence removed to the university of Heidelberg, where he took his degree of bachelor of philosophy or arts, at 14 years of age. He went next to Bologna, but the air of Italy not agreeing with his constitution, he returned in six months to Heidelberg, and applied himself diligently to the study of divinity, turning over the works of Thomas Aquinas, Richard, and Gerson; but he did not like the subtleties of Scotus, and the scholastic disputations. He soon began to be looked upon as a learned young man, and his reputation in that respect, joined to his well known character for virtue and prudence, induced the elector palatine to make choice of him for preceptor to his youngest son; but after discharging this office some time, he grew sick of the court, and resumed his theological studies. On his return home, he was presented to a benefice in the church; but not thinking himself sufficiently qualified to execute such a charge worthily, he quitted it, and went to Tubingen, where he improved himself in the Greek language under the famous Reuchlin, having learned Hebrew before at Heidelberg. This done, he returned home again, and entered into the possession of his living.

He was afterwards invited to Basil, where his erudition procured him so high a reputation, that they honoured him with the degree of D. D. against his inclinations. From Basil he went to Augsbourg, but did not stay there long; for having begun to relish the reformation of the church, the seeds of which were then sown, to avoid declaring his sentiments, he entered into a convent near Augsbourg, of the order of St. Bridget. This step was taken by him out of an apprehension of the danger which threatned the public from Luther's writings. However, before he entered the monastery, he stipulated with the brethren to have liberty both for his faith and studies. As he had an acquaintance with Erasmus, he informed that correspondent with this change of life. Erasmus in his reply, wished he might find his new situation answerable to his hopes, but was afraid he would find himself disappointed (B); and he was not deceived in that conjecture. He had not been there long before he wrote a letter to a friend, in which he says, I will now speak my mind freely of Martin (Luther), as I have often done before,—I am so fully per-

(A) Perhaps his own business.
His great-grandfather was a burgher
of Basil, as he intimates in his com-

mentary upon Isaiah.

(B) Erasmus's Epistles, No. 509.

suaded of the truth of several of his doctrines, that I should not be driven from my opinion, even though an angel of heaven should contradict it (c). He proceeded even to publish a book of Confession, containing such doctrines as were not well relished by his fraternity; and he had not been among them much more than a year, when the stipulated liberty was denied him. Upon this he quitted the convent (d), and returned to Basil in 1522.

Here he translated St. Chrysostom's commentaries upon Genesis into Latin, and was made professor of divinity and city preacher by the council; by whose consent he begun the execution of his post with abolishing several usages of the Romish church, and he was thus employed when the dispute about the Eucharist commenced between Luther and Zwinglius. Our author engaged in that controversy, and strenuously defended the opinion of the latter, in a piece entituled, *De vero intellectu verborum Domini, hoc est corpus meum*, which did him great honour. Erasmus speaking of this book in 1525, says, that it was written with so much skill, such good reasoning, and persuasive eloquence, that if God should not interpose, even the Elect might be seduced (e). As soon as it appeared, the magistrates of Basil consulted two divines and two lawyers, to know whether the public sale of it might be permitted. Erasmus was one of these divines, and says, that in giving his answer upon the point, he made no invectives against Oecolampadius, and so the book was allowed to be sold. He adds, that Zwinglius, Oecolampadius, Capito, and Pellicanus, were alarmed at this procedure, and that Capito wrote from Strasbourg, desiring that too much deference might not be paid to the judgment of these four arbitrators, and that a defamatory libel had been drawn up against them, but was however suppressed (f).

The matter however did not rest so. The Lutherans answered our author's book in another, entituled, *Syngamma*; to which he replied in a third, called *Antisyngamma*. In proceeding he disputed publicly with Eckius at Baden, and entered also into another dispute afterwards at Berne.

In 1528 he entered into the matrimonial state, upon which occasion Erasmus is very merry; "Oecolampadius, says he,

(c) Capito in *vita Oecolampadii*.

(d) Capito tells us, that his book of Confession gave particular offence to Glapio, a Franciscan, and chaplain to the emperor Charles V. who brought him into great danger, and

upon that account, at the solicitation of his friends, and by the consent of his fraternity, he departed in safety.

(e) Erasmus, *Epistle* 767.

(f) *Ibid.* *Epist.* 846, and 798.

“ hath taken to himself a wife, a pretty girl. He wants, I
 “ suppose, to mortify the flesh. Some call Lutheranism a tra-
 “ gedy ; I call it a comedy, where distress commonly ends in
 “ a wedding (G).” This same year, however, our reformer
 entirely finished the reformation of the church at Basil, as
 he did also, jointly with others, that of Ulm. In 1529 he
 assisted in the conference at Marsburg, and returning thence
 to Basil, he fell sick, and died in December 1531, aged 49
 years. A thousand stories were bruited about on his death ;
 some charged him with self-murder, while others said he was
 poisoned : both without the least foundation. He died of the
 plague ; and from the moment he was seized he shewed senti-
 ments full of solid piety to his death, in the presence of Sa-
 muel Gryndus his colleague, and nine other ministers, who
 attended him to his dissolution. He was interred in the ca-
 thedral of Basil, where there is a monument with an inscrip-
 tion to his memory. He died in poor circumstances, and left
 three children, a son and two daughters.

As to his writings, he not only translated into Latin several
 pieces of St. Chrysostome, Gregory Nazianzen, and some
 other Fathers of the church, but composed several works, as
 Annotationes in Genesin, Exegemata in librum Job ; Com-
 mentariorum in Esaiam libri sex ; De ritu Paschali ; De dis-
 crimine verbi interim et externi ; Quod non sit onerosa Chri-
 stianis confessio ; besides many others, didactic as well as pole-
 mic, against the papists, as also against Luther and the ana-
 baptists.

(G) Erasmus, Epistle 951.

OGIER (Simon) of St. Omers, a doctor of civil and ca-
 non law, and distinguished well by his virtues and learning,
 was the author of the following poetical pieces ; Odarum, li-
 bri tres ; Sylvarum, libri tres ; Lutetia ; Cantilenæ, piæ et
 pudicæ ; Peristera ; Melôn, libri tres ; Threnodiæ ; Came-
 racum ; Artesia ; Tibullus ; Nicoleocrene ; Charisteria ; Al-
 bertus et Isabella ; Epitaphia ; Enemiorum, libri duo ; Sym-
 mielôn, liber singularis ; Elegiarum Christianarum, libri tres ;
 Galatæa ; Calliopesachea ; Parænesis ; Caletum ; Bruga ; Al-
 pes, &c. He had formed a design of a great work upon the
 plan of the Iliad, under the title of Florias, containing an ac-
 count of the exploits of the Counts of Flanders (A).

(A) Valer. Andr. Bilbl. Belgica.

OGILBY (John) an eminent British geographer and cos-
 mographer in the seventeenth century, was born in or near
 Edin-

Edinburgh in Scotland, about the 17th of November 1600. He was of an ancient and genteel extraction in that country; but his father having spent the estate, became a prisoner in the king's bench, and could give his son but little education at school; however, the youth being very industrious, got some insight into the Latin grammar, and afterwards so much money, as not only to relieve his father, and procure his discharge from the jail (a remarkable instance of filial piety) but also to bind himself apprentice to one Draper, a dancing master in Gray's-Inn in Holborn, London. He had not been long under that master before he had attained the art to perfection; and by his obliging and complaisant behaviour to the scholars, he acquired money enough from them to buy out the remaining part of his time, and set up for himself. He was now one of the best masters in the profession, and as such was selected to dance in the duke of Buckingham's great masque; in which, by an unlucky step in high capering, the mode of that time, he strained a vein in the inside of his leg, which occasioned a limp in his gait ever after. However, this misfortune was no hindrance to him in carrying on his profession (A). Among other scholars he taught the sisters of Sir Ralph, afterwards Lord, Hopton, at Wytham in Somersetshire, where at leisure hours he learned of that generous and accomplished knight, how to handle the pike and musket. And when Thomas Wentworth earl of Strafford became lord deputy of Ireland in 1633, he took him into his family to teach his children; and having a good command of his pen, he was frequently employed by the earl to transcribe papers for him.

In this family it was, that he first gave a proof of his inclinations to poetry, by translating some of Æsop's Fables into English verse; and being then one of the troop of guard belonging to his Lord, he composed a humorous piece, entitled, The character of a trooper. About that time he was appointed deputy master of the revels in Ireland; upon which he built a little theatre in St. Warburgh's street in Dublin, and was much encouraged by those people; but upon the breaking out of the rebellion in that kingdom soon after, in 1641, he lost all, and was several times in danger of his life, and particularly had a narrow escape from being blown up by gunpowder in the castle of Refernham, near Dublin. About the

(A) Accordingly Lord Bolingbroke somewhere remarks, that in his time the best dancing master at Paris was so lame, that he could not perform a dance,

time that the war was terminated in England, he left Ireland, and suffering shipwreck in the passage arrived at London in a poor condition. However, after a short stay he walked to Cambridge, where his great industry, and greater love to learning, being discovered, he was encouraged by several scholars in that university, by whose assistance he became so competent a master of Latin, that he translated the works of Virgil, and published them with his picture before prefixed, in a large octavo volume, London 1649-50 (B), with a dedication to William marquis of Hertford, whom he calls his most noble patron. Mr. Wood observes, that thereby he obtained a considerable sum of money in his pocket. Thus encouraged, he proceeded to print Æsop's fables in verse, in 1651 (C). This was published in 4to, and, as Mr. Wood archly observes, it procured him a degree among the minor poets being recommended in some verses for the purpose, both by Sir William Davenant and James Shirley.

About the year 1654, he learned the Greek tongue of one of his countrymen, David Whitford, at that time usher to James Shirley, who then taught school in White Friars. This was a remarkable instance of indefatigable industry at his age; and he made the best use of his new acquisition, in translating into English verse both Homer's Iliads and his Odyssees (D): in which however he was assisted by his friend the above mentioned James Shirley. This was printed in a most pompous manner, with a dedication to King Charles II. in 1660; and the same year he printed also at Cambridge, with the assistance of Dr. John Worthington, and other learned men, a finer edition of the English Bible than had been extant ever before. This he adorned with chorographical and other sculptures, and presented a sumptuous copy of it to his majesty, on his first coming to the royal chapel at Whitehall. He presented another copy to the house of lords, for

(B) It was re-printed in 1654, in a royal folio, and, Mr. Wood says, was the fairest edition that the English press ever produced. It has his picture before it, as most of the books which he published have. He also published a beautiful edition of it in Latin in 1658 in folio, and again with sculptures and annotations, in a large 8vo, in 1673 and 1684.

(C) It was in 4to, with this title, Fables of Æsop paraphrased, in verse, &c. And in 1660 he published a second volume, with several of his own

in folio; and both came out in two volumes 8vo, in 1673-4.

(D) The Iliad was published in 1660, and the Odyssey in 1665, both on imperial paper, adorned with sculptures by Hollar and other eminent engravers, which recommended the Iliad to Mr. Pope, then a boy at school, who by reading it, was inspired first with a relish for poetry. [Warton's essay on the writings and genius of Pope] though he afterwards said it was beneath criticism. [Preface to his translation of the Iliad.]

which

which he received a gratuity from that house, as he did also, not improbably, from the convocation, to whom he presented a petition, with the king's recommendatory letters concerning the expence of printing the book (E).

In the beginning of the next year he received orders from the commissioners, for the solemnity of his majesty's coronation, to conduct the poetical part thereof, as the speeches, emblems, mottoes, and inscriptions; upon which he drew up for the present, *The Relation of his majesty's entertainment, passing through the city of London to his coronation; with a description of the triumphal arches and solemnity, London 1661, in ten sheets folio (F)*. This he also published by his majesty's command, in a large folio volume, on royal paper, with admirable sculptures, and speeches at large, in 1662, and it hath been made use of in succeeding coronations. His interest was now so powerful with the king, that he obtained this year the patent for master of the revels in Ireland, against Sir William Davenant, who was his competitor. This post carried him once more into that kingdom, and his former theatre at Dublin being destroyed in the troubles, he built a new one, at the expence of 1000*l*. On his return to London, he continued the employment of translating and composing books in poetry (G), till the great fire of London in September 1666, in which his house in White Friars was consumed, and his whole fortune, except to the value of 5 *l*. destroyed. However, rising phoenix-like from the ashes into a new life and fortune, he soon procured his house to be rebuilt, set up a printing-house therein, was appointed his majesty's cosmographer and geographic printer, and printed several great works, translated or collected by himself and his assistants (H). All which were printed on imperial paper, adorned

(E) Kennet's Register and Chronicle, p. 244, 368, 871, 328, 455, &c.

(F) It is printed in Kennet's register, p. 411, et seq.

(G) These were, the *Ephesian Matron*, and the *Roman Slave*, two heroic poems, dedicated to Thomas earl of Ossory. 2. An Epic Poem, entitled, *Carolies*, in twelve books, in honour of king Charles I. but this was entirely lost in the great fire, which consumed his house.

(H) These were his *Atlas*, comprised in several folio volumes; but he left some part of it unfinished:

The Traveller's Guide, &c: a most exact description of the roads, &c. London 1674, folio; reprinted in 1689 in 8vo, and again in 12mo, improved by John Bowen, under the title of *Britannia Depicta*, &c. in 1731, 8vo. There goes also in his name a new map of the city of London, as it is now built, in one sheet folio; and jointly with William Morgan, he made a new and accurate map of the city of London, distinct from Westminster and Southwark; and a Survey of Essex, with the roads therein, having the arms of the gentry on the borders.

with

with maps and most curious sculptures, by the famous Hollar and others, and were carried on by way of propofals and standing lotteries. He seems to have been happy in a good constitution, otherwise he could not have held out under such a continual laborious course of life as he did, till he was 76 years of age. He died September 4, 1676, and was interred in the vault under part of St. Bride's church in Fleet-street.

Mr. Edward Philips stiles him one of the prodigies of his age, for producing from so late an initiation into literature, so many large and learned volumes, as well in verse as prose. And another writer observes, that he seems to have recommended himself to the world by honest means, without either the servile or base arts of flattery and falsehood; and that tho' he cannot be called a genius, yet he found means to procure a genteel livelihood by literature. What these means were, appears by the following remark of the Oxford antiquary; That he had such an excellent invention and prudential wit, and was master of so good addresses, that when he had nothing to live on, he could not only shift handsomely, but would make such rational propofals, which were embraced by great and rich men, that in a short time he would obtain a new estate; that he never failed in what he undertook, but by his great industry and prudence went through it with profit and honour to himself. To sum up all, he bids fair for really deserving the character of an Honest Man, which, Mr. Pope says, is the noblest work of God.

OLDENBURG, he wrote his name sometimes GRUBENDOL, reversing the letters, (Henry) a learned German gentleman in the seventeenth century, was descended from the noble family of his name, who were earls of the county of Oldenburg, in the north part of Westphalia for many generations (A). Our author was born in the duchy of Bremen in the Lower Saxony; and during the long English parliament in king Charles I.'s time, was appointed consul for his countrymen; in which post he continued at London after the usurpation of Cromwell: but being discharged of that employ, he was made tutor to the Lord Henry Obryan, an Irish nobleman, whom he attended to the university of Oxford, where he was admitted to study in the Bodleian library in the beginning of the year 1656, when Cromwell was vice-chancellor. He was afterwards tutor to

(A) Moreri has given some account of the family under the word Oldenburg.

William Lord Cavendish, and was acquainted with Milton the poet (B). During his residence at Oxford, he became also acquainted with the members of that society there, which gave birth to the royal society; and upon the foundation of this latter, he was elected fellow; and when the society found it necessary to have two secretaries, he was chosen assistant-secretary to Dr. Wilkins. He applied himself with extraordinary diligence to the business of this office, and began the publication of the Philosophical Transactions with No. 1. in 1664. In order to discharge this task with greater credit to himself and the society, he held a correspondence with more than seventy learned persons, and others, upon a vast variety of subjects, in different parts of the world. This fatigue would have been insupportable, had not he, as he told Dr. Lister (c), managed it so as to make one letter answer another, and that to be always fresh, he never read a letter before he had pen, ink and paper, ready to answer it forthwith; so that the multitude of his letters cloyed him not, nor ever lay upon his hands. Among others, he was a constant correspondent of Mr. Robert Boyle, with whom he had a very intimate friendship, and he translated several of that ingenious gentleman's works into Latin.

About the year 1674, he was drawn into a dispute with Mr. Robert Hooke, who complained that the secretary had not done him justice in the transactions, with respect to his invention of the spiral spring for pocket watches. The contest was carried on with great warmth on both sides for two years, when it was terminated much to Mr. Oldenburg's honour, by a declaration of the council of the royal society, passed November 20, 1676, in these words, "Whereas the publisher of the Philosophical Transactions hath made complaint to the council of the royal society, of some passages in a late book of Mr. Hooke, entituled, *Lampas*, &c. and printed by the printer of the said society, reflecting on the integrity and faithfulness of the said publisher, in his management of the intelligence of the said society; this council hath thought fit to declare in the behalf of the publisher afore said, that they knew nothing of the publication of the said book; and further, that the said publisher hath carried himself faithfully and honestly in the management of the

(B) Among Milton's *Epistolæ familiares*, there are four letters to our author, dated July 6. 1654; June 25, 1656; August 1, 1657, and De-

cember 20, 1659.

(c) Lister's *Journey to Paris*, p. 78, second edit, 1699.

“ intelligence of the royal society, and given no just cause
“ for such reflections (D).”

Mr. Oldenburgh continued to publish the Transactions as before, to No. xxxvi. June 25, 1677. After which the publication was discontinued till the January following, which was again resumed by his successor in the secretary's office, Mr. Nehemiah Grew, who carried it on till the end of February 1678. Our author dying at his house at Charleton, near Greenwich in Kent, in the month of August that year, was interred there.

Besides the things already mentioned, he translated into English, 1. The Prodrômus to a dissertation by Nich. Steno, concerning solids naturally contained within solids, &c. London 1671, 8vo. 2. A genuine explication of the book of Revelations, &c. London 1671, 8vo, written by A. B. Piganeus. 3. The life of the duchess of Mazarine, in 8vo, translated from the French.

Mr. Oldenburg left a son, named Rupert, from prince Rupert his godfather, and a daughter named Sophia, both which were brought to him by his wife, who was daughter and sole heir to the famous John Durie, a Scotch divine, who became a sojourner in Oxford for the sake of the Bodleian library, in 1624, and afterwards travelled through most parts of Germany; which language he learned to speak like a native of the country. He endeavoured to effect a reconciliation between the Calvinists and Lutherans, in which he was encouraged by archbishop Laud; but the same year he sided with the presbyterians, was one of the preachers before the long parliament, took the covenant, became a member of the assembly of divines at Westminster, and had several places from them. Afterwards he joined the independents, took the engagement, and all other oaths that followed till the restoration.

He wrote and published twenty books and pamphlets, amongst which are, 1. Consultatio theologica super negotio pacis ecclesiast. London 1641, 4to. 2. A summary discourse concerning the work of peace ecclesiastical, Camb. 1641, 4to, having before been presented to Sir Thomas Rowe, the ambassador at Hamburgh, in 1639. 3. Petition to the house of commons now assembled in parliament, for the preservation of true religion, London 1642, 4to. 4. Certain considerations, shewing the necessity of a correspondency in spiritual matters betwixt all professed churches, &c. London

(D) Ward's lives of the Gresham professors under Robert Hooke.

1642, 4to. 5. Epistolary discourse to Thomas Godwin, Ph. Nye, and Samuel Hartlib, London 1644, 4to. This being written against toleration, was answered by H. Robinson. 6. Of presbytery and independency, &c. 1646, 4to. 7. Model of church government, 1647, 4to. 8. Peace makes the gospel way, 1648, 4to. 9. Seasonable discourse for reformation, London 1649, 4to, published by Samuel Hartlib. 10. An epistolical discourse to Mr. Tho. Thorowgood, concerning his conjecture, that the Americans are descended from the Israelites, &c. 1649, in 4to. 11. Considerations concerning the engagement, 1650. This being answered, Dury replied in his Objections against taking the engagement considered, &c. 1650, 4to. and in his Just proposals to humble proposals, 1650, 4to. 12. The reformed school, in 1650, 12mo, published by Mr. Hartlib. 13. Supplement to the reformed school, in 1651, in 12mo, published by Mr. Hartlib. 14. The reformed library keeper, 1650, 12mo; to which is added, *Bibliotheca Augusta Sereniss. Princ. D. Augusti ducis Brunovicensis et Lunenb. quæ est Wolfenbyti.* 15. Conscience eased, &c. London 1651, 4to, five sheets. 16. Earnest Plea for gospel communion, London 1654. 17. Summary platform of divinity, 1654. 18. He also translated out of French, a copy of a petition, as it was tendered by him to Gustavus Adolphus king of Sweden, when he was at Elbing in Prussia, in 1628, London 1642, 4to. 19. A letter written to Samuel Hartlib, esq; was likewise published by that friend when Dury fell into the displeasure of the presbyterians, with this title, *The unchanged, constant, and single-hearted peace-maker drawn forth into the world; or, a vindication of Mr. John Dury, from the aspersions cast upon him in a nameless pamphlet, called, The time-serving Proteus, and ambidexter divine uncased to the world; wherein,* &c. London 1650, in three sheets 4to.

This piece contains various transactions of Mr. Dury's life (E), one of the best of which perhaps was his obtaining an estate of 60 l. per ann. in the Marshes of Kent, which came into the possession of his son-in-law Mr. Oldenburg, upon the marriage of his daughter (F).

(E) Wood's Fasti, vol. ii. col. 231, 271.

(F) Wood's Fasti, vol. ii. col. 114.

OLDERMAN (John), a learned writer in the eighteenth century, was born in Saxony in 1686. After laying the foundation of his studies in the school of Osnabrug, he went
to

to Helmstadt, where Mr. Vander Hardt, his maternal uncle, instructed him in the Oriental languages, and the Jewish antiquities; so that he took the degree of A. M. in 1707, and became Greek professor in 1717, and was appointed assistant library-keeper to his uncle. He was assisted in his studies by other learned men; and by his excellent genius and indefatigable industry, made an extraordinary progress in every thing to which he applied himself. Here is an instance of his great capacity. He discovered the art of decyphering without any assistance, so that nothing could be wrote in that way which he was not able to read perfectly in a very short time. But this must be taken with proper grains of allowance. Astronomy was his favourite study; he passed whole nights in viewing and contemplating the stars, and particularly observed with extraordinary attention, the Lumen Boreale, or northern lights. He was persuaded that he had discovered the cause of that phænomenon, together with the sudden starts of its increase and diminution of its brightness; and 'tis said he would have presented a system well founded to the learned world; had not he been hindered by a weak constitution, which thro' a sedentary life sunk into a dropsy, that carried him off, October 29, 1723. The titles of several of his dissertations are, *De imperfectione sermonis humani*; *De Phraate fluvio*; *De mari Algoro*; *De Ophir*; *De festivitate Encæniorum*; *De specularibus Veterum*; *De origine natalitiorum Jesu Christi*.

Moreri.

Life of Mrs.
Oldfield,
8vo.

OLDFIELD (Anne) a celebrated actress, and most accomplished woman, was born in Pall-Mall, London, in the year 1683. Her father was once possessed of a competent estate, and was then an officer in the guards; but being an extravagant man, spent it, and left his family at his death very much unprovided. In these unhappy circumstances, the widow was forced to live with a sister who kept a tavern in St. James's market; and the daughter was placed with a sempstress in King's Street, Westminster. Miss Oldfield in the mean time conceived an extraordinary fancy for reading plays, and was entertaining her relations at the tavern with her talent in this way, when her voice chanced to reach the ear of captain George Farquhar, who, luckily for her, dined there that day. Farquhar immediately perceived something uncommonly sweet in it; and struck with her agreeable person and carriage, presently pronounced her admirably formed for the stage. This concurring with her own inclinations, her mother opened the matter to Sir John Vanbrugh, a friend of the fami-

family; who, finding the young votary's qualifications every way very promising, recommended her to Mr. Rich, then patentee of the king's theatre, who without delay took her into the play-house. However, she did not give any hopes of ever being an actress till the year 1703, when she first shone out in the part of Leonora in *Sir Courtly Nice*, and established her theatrical reputation the following year, in that of *Lady Betty Modish* in the *Careless Husband*.

It was a little before this time, that she engaged the particular regard and affection of Arthur Maynwayring, esq; who interested himself greatly in the figure she made upon the stage; and it was in some measure owing to the pains he took in improving her natural talents, that she became, as she soon did, the delight and chief ornament of it. After the death of this gentleman, which happened in November 1712, she engaged in a like correspondence with brigadier-general Charles Churchill, esq; She had had one son by Mr. Maynwayring; she had another by the brigadier-general, who afterwards married the lady Anna Maria Walpole, natural daughter of the earl of Orford. About the year 1718, Mr. Savage, natural son to earl Rivers, being reduced to the extremest necessity, his very singular case was so much compassionated by Mrs. Oldfield, that she allowed him a settled pension of 50 l. per annum, which was duly and regularly paid as long as she lived. This, added to several other tenderly, humane, and disinterestedly generous actions, together with a distinguished taste in the elegance of dress, conversation, and manners, have generally been spread as a veil to cover her failings, which indeed could not bear the light; although it does not appear that she had ever any love affairs, except with the two gentlemen mentioned above, towards whom she is said to have behaved with all the fidelity, duty, and affection of a good wife. However, with all her failings, she was the darling of her time, as long as she lived; and after her death, which happened on the 23d of October 1730, her corpse was carried on the Tuesday following, from her house in Grosvenor-Street to the Jerusalem chamber, to lye in state; whence, about eleven o'clock at night, it was conveyed to Westminster abbey, the pall being supported by the Lord de la Warr, Lord Hervey, the right hon. George Bubb Doddington, Charles Hedges esq; Walter Carey, esq; and captain Elliot, her eldest son Arthur Maynwayring, esq; being chief mourner. She was interred towards the west end of the south isle, between the monuments of Mr. Craggs and Mr. Congreve, being elegantly dressed in her coffin, with a very fine brussels laced head,

See Art.
Maynway-
ring.

a holland shift, with a tucker and double ruffles of the samelace, a pair of new kid gloves, and her body wrapt up in a winding sheet. She left the bulk of her substance to her son Arthur Maynwayring, esq; from whose father she had received it, without neglecting however a proper regard to her other son Charles Churchill, and her own relations.

Vol. iv. No.
212. under
the name of
Flavia.

In her person, she was of a stature just rising to that height, where the graceful can only begin to shew itself; of a lively aspect, and command in her mien. Nature had given her this peculiar happiness, that she looked and maintained the agreeable at a time of life, when other fine women only raise admirers by their understanding. The qualities she had acquired were the genteel and the elegant; the one in her air, the other in her dress. The Tatler, taking notice of her dress, says, "That whatever character she represented, she was always well dressed. The make of her mind very much contributed to the ornament of her body. This made every thing look native about her; and her clothes were so exactly fitted, that they appeared, as it were, part of her person. Her most elegant deportment was owing to her manner, and not to her habit. Her beauty was full of attraction, but more of allurements. There was such a composure in her looks, and propriety in her dress, that you would think it impossible she should change the garb you one day saw her in, for any thing so becoming, till you next day saw her in another. There was no other mystery in this, but that however she was appareled, herself was the same; for there is an immediate relation between our thoughts and gestures, that a woman must think well to look well."

OLDHAM (John) an eminent English poet in the seventeenth century, was born August 9, 1653, at Shipton near Tedbury in Gloucestershire, where his father was a nonconformist minister, had a congregation (A), and educated his son in grammar learning, till almost fit for the university; but to compleat him for that purpose, he was sent to Tedbury school, where he spent about two years under the care of Mr. Henry Heaven, at the earnest request of alderman Yeat of Bristol, who, having a son at the same school, was desirous that Mr. Oldham should be his companion, which would, as he thought, very much conduce to the advancement of his learning. In June 1670, our author removed to Oxford,

(A) His grandfather was rector of Nun-Eaton, near Tedbury wood.

where he was admitted a batchelor of Edmund-hall. Here he was soon distinguished for a good Latinist; but he made poetry and other polite parts of literature his chief study. In May 1674, he proceeded A. B. but soon after was called home, very much against his inclination. He continued some time with his father, still cultivating his muse: one of the first fruits of which was, a Pindarique ode, the next year, upon the death of his dear friend and constant companion, Mr. Charles Morvent.

Shortly after this, he became usher to the free school at Croyden in Surrey; and notwithstanding the attendance upon that laborious employ, he found leisure to compose several copies of verses (B); some of which being seen in manuscript by the earls of Rochester and Dorset, Sir Charles Sedley, and other persons of distinction, were so much admired, that they surprized him with an unexpected visit at Croyden. The master of the school thought to have taken the honour of this visit to himself, but they soon convinced him that he had neither wit nor learning enough to make a party in such company. The adventure is said to have been of some length, and to have brought him acquainted with some persons of note, besides those already mentioned; so that in 1678 he was taken from the drudgery of a school, and appointed tutor to the two grandsons of Sir Edward Thurland, a judge near Rygate in Surry, to whom he had been recommended for this purpose, by Harman Atwood, esq; a counsellor at law, of Sunderstead in the same county.

He continued in this family till 1681; when being out of all employ, he repaired to London among the wits, and was afterwards engaged in the quality of tutor to a son of Sir William Hickes. This gentleman living near London, was intimately acquainted with Dr. Richard Lower, an eminent physician there, who encouraged Mr. Oldham to that study: accordingly he applied his leisure hours this way, for about a year, and made some progress in it; but the irresistible bent of his genius made him quit all lucrative business for the sake of his beloved mistress, poetry. In this humour, as soon as he had discharged his trust, in qualifying young Mr. Hickes for foreign travels, not caring, tho' earnestly pressed, to go abroad with him, he took leave of the family; and with a small sum of money which he had saved, hastened to London, and became a perfect votary to the bottle, being a most agreeable compa-

(B) As, Some verses on presenting missing a visit in 1676, a Dithyram-
a book to Cosmelia; The parting; bick; The drunkard's speech at a
Complaining of absence; and Pro- mask in 1677. See his works.

nion, without sinking into the profaneness and debauchery of the wits of those times (c). However, he had not been long in the metropolis, before he was found out by the noblemen who had visited him at Croyden, and who now brought him acquainted with Mr. Dryden, by whom he was particularly esteemed.

But what turned to his greater advantage, was his being made known to the earl of Kingston, who became his patron and entertained him with great respect at his seat at Holme-Pierpoint, apparently in the view of making him his chaplain; if he would qualify himself for it, by entering into the priesthood (d). But he had the utmost aversion for that honourable servitude, as is manifest from his satire addressed to a friend that was about to leave the university, and come abroad into the world; in which he lets his friend know, that he was deterred from the thought of such an office, by the scandalous treatment which often accompanies it (e). However, he lived with the earl till his death, which was occasioned by the small-pox, on the 9th of December 1683, in the 30th year of his age. He was buried in the church of Holme-Pierpoint, with the utmost decency, the earl attending as chief mourner, who soon after erected a monument to his memory, with an inscription expressing his eulogy in Latin, to this effect: no poet was fuller inspired with the sacred furor, none more sublime in his sentiments, nor more happily bold in his expression than he (f). As to the rest of his

(c) This is well touched by Mr. Robert Gould, in the following lines to his memory:

The company of beauty, wealth and wine,
Were not so charming, not so sweet as thine:
Unlike the wretch that strives to get esteem,
And thinks it fine and jaunty to blaspheme,
Nor can be witty but when God's the theme. }
Mistaken men! but such thou didst despise,
That must be wicked to be counted wise.
Thy converse from this reigning vice was free,
And yet was truly all that wit could be.
None had it, but even with a tear must own
The soul of dear society is gone.

(d) It is questioned whether he ever took those orders.

(e) It is printed in his works, vol. ii. p. 125, 126.

(f) To this we shall add the following lines of Mr. Dryden, whose judgment will not be questioned.

Farewel; too little and too lately known,
Whom I began to think and call my own:
For sure our souls were near allied, and thine
Cast in the same poetic mould with mine.

his character, in his person he was tall of stature, the make of his body very thin, long visaged, with a high nose and prominent; his aspect unpromising, but satire was in his eye; his constitution was tender, and inclined to a consumption, and it was not a little injured by his study and application to learned authors, in whom he was well versed, as appears from his works, an account of which is inserted below (G). By these it appears, that his genius lay chiefly to satire, wherein however he did not always keep within bounds, having some licentious strokes in his writings (H).

Oldham's life prefixed to his works, and Anthony Wood.

One common note on either lyre did strike,
And knaves and fools were both abhorr'd alike.
To the same gaol did both our studies drive;
The last set out, the soonest did arrive.
O early ripe! to thy abundant store
What cou'd advancing age have added more?
It might, what nature never gives the young,
Have taught the smoothness of thy native tongue:
But satire needs not those; and wit will shine
Thro' the harsh cadence of a rugged line:
A noble error, and but seldom made,
When poets are, by too much force, betray'd, &c.

Verses to our poet's memory.

(G) These consist of no less than fifty pieces, as follow, 1. The four satires upon the jesuits, written in 1679. 2. A Pindarique ode, with an apology for it, &c. It was called a Satire against Virtue; in answer to which he declares, that it was never designed to that intent, as appears by what is said after it, and is discernible enough to all that have sense to understand it. 'Twas meant to abuse those who valued themselves upon their wit and parts in praising vice, and to shew that others of sober principles, if they would take the same liberty in poetry, could strain as high rants in profaneness as they. Advertisement prefixed to the first collection of his poems, which contains these two and eighteen more, in all twenty pieces, and came out in 1681 and 1682; only the satire against the jesuits, and that against virtue, stole into the world in 1679, without the author's privity or consent; after which all the rest to the remains came out in 1683, all in three thin volumes 8vo, and the remains were published in 1684, 8vo. They have been frequently printed since in one vol 8vo, and in two vols. 12mo 1722, with the author's life, which is chiefly taken from Mr. Wood's Athen. Oxon. col. 751.

(H) Collier's Dictionary, vol. ii. under his article.

OLEARIUS (Godfrey) son of Godfrey Olearius D.D. and superintendant of Hall in Saxony (A), where his son (B) was

(A) He died in 1687, aged 81 years, Act. Leipzig for the year 1713. He published a positive, polemical, exegetical, and moral theology, in 1676, and some theoretico-practical remarks upon the bible in 1677.

Godfrey Olearius, who was born also at Hall in 1634, married a fourth wife in 1704, and died in 1710, having published in 1671, a small tract, intituled, Abacus Patrologicus, which was esteemed, and was afterwards considerably enlarged by the author.

(B) He had another son, John

born on the 5th May 1639. After having made a good proficiency in the study of the languages, he was made doctor of that faculty in 1660. He was already acquainted with the eastern tongues, and studied divinity under Holfeman, and preached several times. At length he visited diverse universities in Germany, and conversed with the learned men in each. In 1661 he went to Leipzig, and while he studied under the professors of that university, he began to teach himself philosophy and humanities in private. In 1664 he was made professor of Greek, and he shewed his knowledge in that kind of literature, by fifty-two exercitations upon the dominical epistles, and upon those parts of the epistles in the New Testament, which are read in the public exercises, and which, among the Lutherans, are the subject of part of their sermons. He took the degree of B. D. in 1668, and in 1677 was created professor in that faculty, and put on the doctor of divinity's cap in 1679. An hundred and six theological disputations, sixty-one in philosophy; some programmas upon difficult points; several speeches and theological counsels, which make two pretty thick volumes; his Moral Theology; his Introduction to Theology, which treats of cases of conscience, and his Hermeneutica Sacra, sufficiently evince his learning and assiduous industry. He was one of the first who furnished papers for the Leipzig acts with Carpzovius Alberti and Iffigias. He discharged the most important posts in the university; and, among other dignities, was ten times rector of it, and lived to a good old age, escaping the hands of death till the 6th of August 1713.

He had married, in 1667, Anne Elizabeth, the only daughter of Philip Muller, professor of mathematics, who brought him six sons, and as many daughters, of whom three sons and one daughter died young. His sons are, Godfrey Olearius, professor of divinity at Leipzig; John Frederic Olearius, professor of the (Justinian's) institutes, and Philip Olearius, assessor in philosophy, and bachelor of divinity.

Leipsc Acts
1713, P. 428.

OLEARIUS (Godfrey) eldest son, as it should seem, of the preceding, being born at Leipzig, July 23, 1672. He discovered an extraordinary genius, as well as inclination, for letters, in his infancy; and having finished his academical studies, he travelled into Holland at 21 years of age, and from thence crossed the sea into England. It was the fame of the university of Oxford and the Bodleian library which drew him into this kingdom, and he continued here above a year to improve him-

himself, as well in the study of philosophy, as in the knowledge of the Greek language and sacred antiquities. At his return to Leipzig, he was admitted in 1699 a member of the first college there, and shortly after became professor of Greek and Latin in that college. However, he resigned this chair 1708, in order to take possession of the theological chair. Besides this employ, he had also the canonry of Meissen, and the direction of the students; to which was added, in 1714, the place of assessor in the electoral and ducal consistory: but he possessed his last preferment only a short space, being seized with a consumption, which put an end to his life, on the 10th of November 1705, in the flower of his age; notwithstanding which, he published several works, as may be seen in the list of them below (A).

Nicron me-
moires, &c.
tom. 7.

(A) These are as follow: *Dissertatio de miraculo Piscinæ Bethedæ*, John, c. v. Leipzig 1706, 4to. *Dissertatio theologica de adoratione Dei patris per Jesum Christum*, Leipzig 1709, 4to. *Philosophorum quæ supersunt omnia*, &c. Leipzig 1709, folio; *Historia philosophiæ*, &c. auctore Thoma Stanleio, ex Anglico sermone in Latinum translata, emendata, et variis dissertationibus atque observationibus passim aucta, accessit

vita auctoris, Lipsiæ 1712, 4to. *Observationes sacræ in Evangel. Matth.* Lipsiæ 1713, 4to. *Jesus Christ the true Messiah*, in German, Lips. 1714, 4to. *The Pastoral College*, in German, Lips. 1718, 4to. *Introduction to the Roman and German history*, from the foundation of Rome till the year 1699, Leipzig in 1699, 8vo. *Historia Symboli apostolici, cum observationibus ecclesiasticis et criticis*, &c. Lips. 1708, 8vo.

OLEARIUS (Adam) a learned German writer, and minister to the duke of Holstein, who having occasion to send an ambassador to the great duke of Muscovy and the king of Persia, appointed our author secretary to the embassy. Six years, from 1633 to 1639, were spent in this employ, which giving him a good opportunity to inform himself thoroughly in the state, &c. of those countries, he took an exact account of it; and on his return home drew up a relation of his journies, which was published with maps and figures, at Sleswick in 1656 in folio, in the German tongue, and was so much esteemed, that M. Wicquefort translated it into French, and printed it at Paris the same year, in 2 vols 4to (A). Afterwards he applied himself to the study of history; the fruits of which appeared in an abridgment of the Chronicles of Hol-

(A) The German edition was re- French edition in 1726, in 2 vols. printed in folio in 1671, and the folio.

Supplement
de Paris
1736.

stein, from 1448 to 1663, wrote in the German tongue, and printed at Sleswick that year in 8vo, and there again in 1674, in 4to. The following year the duke of Holstein appointed him his library-keeper, which probably he held till his death, the date whereof we do not know. He has the character of being an able mathematician, and is said to be well skilled in the eastern languages, especially the Persian; as also to be a good master of music, playing with taste upon several instruments.

OLIVA (Alexander) general of the Austin monks, and a celebrated cardinal, was born at Saxoferato, of poor parents. At three years of age he fell into the water, and was taken out for dead; but being carried by his mother into the church of the holy virgin, he recovered wonderfully, or, according to the papists, miraculously. He was admitted young amongst the monks of Augustin, and studied at Rimini, Bologna, and Perusa: in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after accepted, not without reluctance, the post of solicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithstanding he took all possible methods, out of an extreme humility, to conceal them. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public disputations, where every body wished to see his great erudition shine. However, as he was a sublime theologian, and a most eloquent orator, he both wrote and preached with great force against their irregularity. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1459; and at last was created cardinal in 1460, by pope Pius II. This learned pontiff gave him afterwards the bishopric of Camerino, and made use of his abilities on several occasions. Oliva died shortly after at Tivola, where the court of Rome then resided, August 21, 1463, in the 55th year of age. His corpse was carried to the church of the Augustin monks at Rome, where there is a marble monument, with an epitaph giving a short account of his birth, breeding, and preferments, under which is a Latin tetra-*stich* by way of *elogium* (A).

(A) His works are, *De Christi ortu postolis facta*; *De peccato in spiritum sermones centum*; *De coena cum a-sanctum*; *Orationes elegantes.*

OLI-

OLIVER (Isaac) an excellent English painter, who flourished about the latter end of the reign of queen Elizabeth. He was eminent both for history and house painting, many pieces of which were in the possession of the late duke of Norfolk. As he was a very good designer, his drawings were finished to an extraordinary perfection, some of them being admirable copies after Parmegiano, &c. He received some light in that art from Frederico Zuichero, who came into England in that reign. He was very neat and curious in his limnings, as might be seen from several of his history pieces in the queen's closet. He was likewise a very good painter in little. He died between fifty and sixty years old, in king Charles I.'s reign, and was buried in Blackfriars, where there was a monument erected to his memory, with his busto, which has been since destroyed by the fire in 1666 (A).

(A) A print of him was engraved, with this Latin inscription under it.

ISAACUS OLIVERUS, Anglus pictor.

Ad vivum factos qui pingis imagine vultus

Olivere, oculos sic capiunt

Corpora quæ formas justo hæc expressa colore.

Multum est, cum rebus convenit ipse color.

OLIVER (Peter) son of the preceding, who had instructed him in his art, became exceedingly eminent in miniature, insomuch that in portraits he surpassed his father. He drew king James I. prince Henry, prince Charles, and most of the court at that time. He lived to near threescore, and was buried in the same place with his father, about the year 1664.

OLZOWSKI (Andrew) an eminent Polish divine, was descended from an ancient family in Prussia. In the course of his studies, which were passed at Kalisch, he applied himself particularly to poetry, for which he was so peculiarly turned, that, Ovid-like, his ordinary discourse frequently run into verse. After he had finished his courses of divinity and jurisprudence, he travelled to Italy, where he visited the best libraries, and took the degree of doctor of law at Rome. From thence he went to France, and was introduced at Paris to the princess Mary Louisa, of the house of Nevers, who being about to marry Ladislaus IV. king of Poland, Olzowski had the honour of attending her thither; and on his arrival, the king offered him the secretary's place, but he declined

clined it, for the sake of following his studies. Shortly after this he was made a canon of the cathedral church at Guesne, and chancellor to the archbishopric: in which post he managed all the affairs of that see, the archbishop being very old and infirm. After the death of this prelate he was called to court, and made Latin secretary to his majesty, which place he filled with great reputation, being a compleat master of that language. In the war between Poland and Sweden, he wrote a piece against that enemy to his country, entitled, *Vindiciæ Polonæ*. He attended at the election of Leopold to the imperial crown of Germany, in quality of ambassador to the king of Poland, and there procured the esteem of the three ecclesiastical electors. He went afterwards in the same character to Vienna, to solicit the withdrawing of the imperial troops from the borders of the Polish territories, and immediately on his return was invested with the high office of prebendary to the crown, and promoted to the bishopric of Culm.

After the death of Ladislaus, he fell into disgrace with the queen, because he opposed the design which she had of setting a prince of France upon the throne of Poland. However, this did not hinder him from being made vice-chancellor of the crown. He did all that lay in his power to dissuade Casimir II. from renouncing the crown; and after the resignation of that king, several competitors appearing in the interregnum to fill the vacancy, Olzowski on the occasion published a piece, which he intitled, *Censura*, &c. This was answered by another, intitled, *Censura Censuræ Candidatorum*; and the liberty which our vice-chancellor had taken in his *Censura*, was like to cost him dear. It was chiefly levelled against the young prince of Muscovy, who was one of the competitors, though no more than eight years of age; and the Czar was highly incensed, and made loud complaints and heavy menaces, unless full satisfaction was made for the offence. Upon the election of Michel Koribut to the throne, Olzowski was dispatched to Vienna to negotiate a match between the new elected king and one of the princesses of Austria; and on his return from that embassy, he was made grand chancellor of the crown. He did not approve the peace which was concluded with the Turk in 1676, and wrote to the grand vizir, in terms of which the grand seignour complained to the king of Poland.

After the death of Koribut, our high chancellor had a principal share in procuring the election of John Sobieski, who on that account made him archbishop of Guesne, and
primate

primate of the kingdom; and no doubt he had obtained a cardinal's hat, if he had not publicly declared against it. However, he had not been long possessed of the primacy before his right thereto was disputed by the bishop of Cracow, who laid claim also to some other prerogatives belonging to the see of Guesne, and pretended to make the obsequies of the Polish monarchs. Hereupon Olzowski published a piece in defence of the rights and privileges of his archbishopric. He also some time afterwards published another piece, but without putting his name to it, intituled, *Singularia Juris Patronatus R. Poloniæ*, in support of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compose the disputes which had arisen between the senate and people of that city, he was seized with a disorder which carried him off in three days, at the age of 60 years, or thereabouts. His corpse was conveyed to Guesne, and interred there. He was particularly distinguished by his eloquence, and by his warm affection and love for his country, and his death was lamented throughout all the palatinates.

Moreti.

ONKELOS, surnamed the Profelyte, a famous Rabbi of the first century, and author of the Chaldee Targum on the Pentateuch. He flourished in the time of Jesus Christ, according to the Jewish writers, who all agree that he was, at least in some part of his life, cotemporary with Jonathan Ben Uzziel, author of the second Targum upon the prophets; and dean Prideaux thinks he was the elder of the two, for several reasons, the chief of which is the purity of the stile in his Targum, therein coming nearest to that part of Daniel and Ezra, which is in Chaldee, and is the truest standard of that language, and consequently is the most ancient, since that language, as well as others, was in a constant flux, and continued deviating in every age from the original; nor does there seem to be any reason why Jonathan Ben Uzziel, when he understood his Targum, should pass over the law, and begin with the prophets, but that he found Onkelos had done this work before him, and with that success which he could not exceed (A).

Azarias, the author of a book, intituled, *Meor Enaïm*, or the Light of the Eyes, tells us, that Onkelos was a profelyte in the time of Hillel and Samnai, and lived to see Jonathan Ben Uzziel one of the prime scholars of Hillel. These three

(A) Connection, &c. part ii. book 7.

doctors flourished twelve years before Christ, according to the chronology of Gauz; who adds, that Onkelos was contemporary with Gamaliel the elder, St. Paul's master, who was the grandson of Hillel, who lived twenty eight years after Christ, and did not die till eighteen years before the destruction of Jerusalem. However, the same Gauz, by his calculation, places Onkelos 100 years after Christ; and to adjust his opinion with that of Azarias, extends the life of Onkelos to a great length. The Talmudists tell us that he assisted at the funeral of Gamaliel, and was at a prodigious expence to make it most magnificent. Some say he burnt on the occasion goods and effects to the value of 7000 crowns, Constantinopolitan money (B): others, that he provided seventy pounds of frankincense (C), which was burnt at the solemnity. But these do not consider, that it was not usual for the Jews to burn aromatics on this occasion, which was a custom of the Romans: whereas the custom among the Hebrews was to burn the bed, and other moveables belonging to their kings, after their death, in order perhaps to shew that no body else was worthy to make use of them. And as they did not shew less respect to the presidents or rulers of their synagogues, (and such was Gamaliel) whom they ranked with their kings, they also burnt their bed and furniture at their funerals.

Ferrand,
Reflexions
sur la religion chrétienne.

However, leaving this matter to the reader's judgment, we shall proceed to observe from dean Prideaux, that the Targum of Onkelos is rather a version than a paraphrase, since it renders the Hebrew text word for word, and for the most part accurately and exactly, and is by much the best of all this sort; and therefore it has always been held in esteem among the Jews, much above all the other Targums; and being set to the same musical notes with the Hebrew text, it is thereby made capable of being read in the same tone with it in their public assemblies: and that it was accordingly there read alternately with the text, (one verse of which being read first in the Hebrew, the same was read afterwards in the Chaldee interpretation) we are told by Levite, who of all the Jews that have handled this argument, hath written the most

(B) According to the Talmud, it was 70 minas of Tyre; and the Tyrian mina contained 25 shekels, each valued at four silver deniers, and the silver denier was equal in value to an Ecu, or crown of Constantinople; therefore 70 minas make 7000 of

those Ecus or crowns.

(C) This was the opinion of dean Prideaux, taken probably from Vorfias, who, instead of the word Tosouri, which signifies moveables, reads Tsfuri, which imports balm.

accurately and fully. He says, that the Jews, holding themselves obliged every week, in their synagogues, to read that parashah or section of the law, which was the lesson of the week, made use of the Targum of Onkelos for this purpose; and that this was their usage even down to his time, which was about the first part of the sixteenth century. And for this reason, that tho' till the art of printing was invented, there were of the other Targums scarce above one or two of a sort to be found in a whole country; yet then the Targum of Onkelos was every where among them (D).

From the excellency and accuracy of Onkelos's Targum, the dean also concludes him to have been a native Jew, since, without being bred up from his birth in the Jewish religion and learning, and long exercised in all the rites and doctrines thereof, and being also thoroughly skilled in both the Hebrew and Chaldee languages, as far as a native Jew could be, he can scarce be thought thoroughly adequate to that work which he performed; and that the representing him as a proselyte, seems to have proceeded from the error of taking him to have been the same with Akilas, or Aquila of Pontus, author of the Greek Targum, or version on the prophets and Hagio-graphia, who was indeed a Jewish proselyte (E).

(D) Connection as before, p. 535, 536, 8vo. (E) Idem p. 537.

ONOSANDER, a Greek author, and a Platonic philosopher, who wrote commentaries upon Plato's politics, which are lost; but his name is particularly famous, by his treatise entitled, *Λογός Στρατηγικός*, of the duty and virtues of the general of an army, which has been translated into Latin, Italian, French, and Spanish. The first edition in Greek was published with a better Latin translation, by Nicolas Rigault. The time when our author flourished is not precisely fixed, only it is certain that he lived under the Roman emperors. 'Tis true, his book will determine the point, if Q. Veranius, to whom it is dedicated, be the same person of that name who is mentioned by Tacitus, and who lived under the emperors Claudius and Nero, and died in the reign of the latter, being then Legatus Britanniae; but this is not certain.

ONUPHRIUS (Panvinior, or Panavinus) a celebrated Augustin monk of Italy, in the sixteenth century, was born in 1529, at Verona; and applying himself to the study of ecclesiastical history, he continued the lives of the popes

begun by Platina, which he published, with a dedication to pope Pius V. in 1566. The work had been printed before at Venice in 1557, by his friend James Strada, who had forcibly taken the copy from him. Onuphrius afterwards marked several mistakes in the piece, and intended to correct them in a general history of the popes and cardinals, which he was employed in when he died at Palermo in Sicily in 1568, at the age of 39 years. He published several other books, a list of which may be seen below (A). Paulus Manutius, in *Epistolis*, calls him *The Helluo antiquarum historiarum*; and 'tis said that he acquired the title of *The Father of History*. 'Tis certain he was beloved by two emperors, Ferdinand and his son Maximilian, as also by Philip II. king of Spain. Onuphrius took for his emblem, an ox standing between a plough and an altar, with this motto, *In utrumque paratus*, importing, that he was equally ready to undergo the fatigues of divinity, or those of the study of human sciences. A magnificent marble monument, with his statue in Bronze, was erected by his friends to his memory, in the church of the Augustin monks at Rome.

Moreri.

(A) These are, *De primatu Petri*; *de imper. Rom.* Græc. Latin; *De Chronicum Ecclesiasticum*; *De antiquo ritu baptizandi Cathecuménos*, et *de origine baptizandi imagines*; *Festi et triumphi Romanorum*; *De Sybilis*; *Comment. Reipub. Romanæ*; *Comment. de triumpho*; *Comment. in fastos consulares*; *Libri quatuor de urbis Veronæ viris doctrina et bellica virtute illustribus opusculum*; *Civitas Roma*; *De ritu sepeliendi mortuos apud veteres Christianos*, et *de Cœmeteriis eorundem*; *De præcipuis urbis Romæ basilicis*, quas septem ecclesias vulgo vocant, &c.

OONSEL (William de) a noted Dominican monk in Brabant, was born at Antwerp or Anvers, August 9, 1571, and rendered himself famous for writing a great number of books of piety, and by his preaching. He died suddenly, on the 30th of September 1630, in the convent of his order at Ghent in Flanders. His principal works are, *Consolatorium animæ hic migrantis*, Gand 1617 or 1618; *Enchiridion concionatorum*, Anvers 1619; *Officina sacra biblica præcipuarum dictionum S. Scripturæ*, ordine alphabetico, Douay 1624; *Hieroglyphica sacra*, &c. Anvers 1627; *Perspectiva Christianæ nobilitatis*, in Latin, French, Spanish, and Flemish, by columns, Anvers 1626; *Tuba Dei*, Gand 1629; *Concionum moralium compendium*, Douay 1630; The victory and triumph of the apostolical Roman church, and the flight of the synagogue of heresy, in Flemish, Gand 1628; A small manual of prayers, in Flemish, in 1626; *Syntaxis ad*
expe-

expeditam divini verbi tractationem, alphabeti serie, Anvers 1622. This piece was reprinted twice at Paris, first with the marginal notes of some doctors, and the second revised by Gouffainville. Echard & Val. Andreus.

OPITS (Martin) in Latin Opitius, of Boberfield, a famous Silesian poet, was born at Buntflow in that country, December 23, 1597. His parents had but a moderate fortune, and he lost his mother in his infancy; but his father observing his genius, educated him carefully in grammar learning, in which he soon made great proficiency; and having laid a good foundation, he went to Breslaw for further improvement, and thence to Francfort upon the Oder. He spent a year in that university, and then removed to Heidelberg, where he pushed his studies with remarkable assiduity; but the fame of the celebrated Bernegger drew him, after some time, to Strasbourg; and Bernegger was so struck with admiration of the learning and wit of Opits, that he pronounced he would one day become the Virgil of Germany. At length he returned, by the way of Tübingen, to Heidelberg; but the plague beginning to appear in the Palatinate, this, together with the troubles in Bohemia, disposed our student to travel with a Danish gentleman into the Low Countries, and from thence he went to Holstein, where he wrote his books of Constancy. As soon as the troubles of Bohemia were a little calmed, he returned to his own country; and that he might not live in obscurity, he frequented the court: and Gabriel Bethlen, prince of Transilvania, having founded a school at Weissenberg, Opits was recommended by Gaspar Conrard, a famous physician and poet at Breslaw, to that prince, who appointed him the school-master or professor; and in that employ he read lectures upon Horace and Seneca.

During his residence in Transilvania, he enquired into the original of the Daci, the history of the famous battle of Deudalus, an ancient king of Transilvania; the victory of Trajan, and the Roman columns, which had been sent thither. He made also exact researches after the ancient Roman inscriptions, which he sometimes recovered, and sent them to Gruter, Grotius, and Bernegger. At length he grew tired of Transilvania, and returned to his own country, and was meditating upon a journey to France, when it happened that a Burggrave, who was in the emperor's service, made him his secretary. Notwithstanding the multitude of his employments, he kept a regular correspondence with Grotius,

tius, Gruter Lingelsheimius, Bernegger, Heinsius, Saumaïse, Rigault, and other learned men. At last the Burggrave having furnished him with all the necessaries for his journey to France, he went thither, and particularly cultivated a close friendship with Hugo Grotius, who then resided at Paris, and Opits improved himself greatly by that learned man's conversation. In this journey he collected a good number of manuscripts and curious medals.

Upon the death of his patron the Burggrave, he entered into the service of the count of Lignitz, and continued there some time; but at last resolving to retire, he chose for his residence the town of Dantzic, where he finished his work of the ancient Daci, and died a bachelor, of the plague, August 20, 1639. He wrote many other pieces besides the above mentioned, the titles of some of which are inserted below (A).

(A) Sylvarum, libri duo; Epigrammatum, liber unus; Oratio ad sereniss & potentiss. Fredericum, regem Bohemiæ; Incerti authoris Teutonicæ Rythmus de sancto Annone, Colon. archiepiscopo, &c.; Florilegium variorum epigrammatum; Vevius, poema Germanicum; Barclay's Argenis, translated into German verse; a German translation of Grø-

tius's book of the truth of the Christian religion; Opera poetica; Proodia Germanica; The psalms of David translated into German verse; The Canticles, or song of Solomon, &c. A funeral oration in praise of our author, was wrote by one Christopher Colerus, in Latin, printed in memor. Phil. Nostri seculi Henning Witte, tome i.

OPORINUS (John) a famous German printer, was born at Basil, January 25, 1507. His father, John Herbst, was a painter, and being provided with the gifts of fortune, he taught his son the elements of the Latin tongue himself, which he learned perfectly afterwards, as well as the Greek, at Strasbourg; and then for a maintenance first taught school, then transcribed manuscripts, and became a corrector of the press. Shortly afterwards he married an old woman, the widow of a canon of Lucerne, named Xeloteet. The old lady had a great deal of good stuff, but was of so very cross-grain'd a temper, that Oporinus had reason to repent of his bargain. At length, however, he was released by her death, but had no share in the inheritance; yet he entered into Hymen's yoke three times afterwards. His friends advising him to study physic, he engaged himself to Paracelsus, in the quality of his secretary; and that chymical madman having promised to shew him the composition of his famous laudanum, he attended him to Alsace, and served him two years; at the end of which, finding his master made no account of his promise, he left him. However, Paracelsus, at parting, made him a present

present of some doses of his laudanum, which proved of great service to him ; for being seized with a very dangerous illness, he recovered his health, by taking only three pills of it.

Upon leaving Paracelsus, he taught a Greek and Latin school for some time at Basil ; but the governors of that republic resolving to oblige all the professors in their university to take the degree of master of arts, Oporinus, who was then past thirty, refused to submit to the usual examination, resigned his office, and took up the trade of a printer. In this business he joined in partnership with Robert Winter, and changed his family name of Herbst, according to the humour of several men of letters at that time, for Oporinus, a Greek word, signifying autumn ; as Winter also, for the same reason, took that of Chimerinus (A). Our partners being both bad managers, met with considerable losses, so that Winter died insolvent, and Oporinus was not able to support himself without the assistance of his friends, in which condition he died July 6, 1568. He had six presses constantly at work, usually employed above fifty men, and published no book which he had not corrected himself. Notwithstanding this great business, he died above 1500 livres in debt.

As Oporinus understood manuscripts very well, he took care to print none but the best. He left some works of his own composing, as, *Notæ in Plutarchum* ; *Polyhistoris scholia in priora aliqua capita Solini* ; *Darii Tiberti epitome vitarum Plutarchi ab innumeris mendis repurgata* ; *Scholia in libros quinque Ciceronis Tusculanarum quæstionum* ; *Annotationes ex diversis doctorum lucubrationibus collectæ in Demosthenis orationes* ; *Propriorum nominum Onomasticon*. He also made notes to some authors, and large tables of contents to others ; as, *Plato*, *Aristotle*, *Pliny*, &c. and several letters of his may be seen in a collection of letters, printed at Utrecht in 1697. An account of his life was written by Andrew Lociscus, in an oration, *De vita et obitu Oporini*.

Niceron mémoires, &c. tom. 27.

(A) Those names were apparently assumed, to humour the two following lines in Marshal's Epigram :

Si daret Autumnus mihi nomen, ὄπωρινος, essem :

Horrida si Brumæ sidera, χειμαρύνος. Lib. ix. Epigr. 13. v. 1.

OPPIAN, a celebrated Greek poet and grammarian, flourished in the second century under the emperor Caracalla, and was a native of Anazarba in Celicia. We have of this author five books of fishing, entitled, *Halicutics*, which he presented to Caracalla in the lifetime of his father the emperor Severus : as also four books of hunting, presented likewise to Caracalla after the death of Severus. Caracalla was so much pleased with Oppian's poems, that he gave a crown of gold for

every line; whence, 'tis said, they got the title of Golden verses. However, 'tis certain they merited that appellation for their elegance. Some modern critics say, he was a particular favourite of the muses; he excells in sentiments and similitudes, but is particularly distinguished by the great erudition which supports his verses. He composed some other pieces, which are lost; for instance, a treatise upon falconry. He died in his own country of the plague, at thirty years of age, in the beginning of the year 111. A statue was erected in honour of him by his fellow-citizens, who also put an epitaph upon his tomb, importing that the gods took him out of the world, because he excelled all mortals. The best edition of his two poems is that of Leyden in 1597, with notes by Ritterhusius; to which is prefixed an account of his life. That upon Fishing was translated into English heroic verse by Jones and others, of St. John's college in Oxford, and printed there in 8vo, in 1722, with his life prefixed. Mr. Pope extolls him for a true classic author, both for the purity of his Latin, and his poetical genius.

OPTALUS, bishop of Meleuvia, a town of Numidia in Africa, flourished in the fourth century, under the empire of Valentinian and Valens. He wrote his book of the schism of the Donatists about the year 370, against Parmenian, bishop of that sect. We know nothing of the particulars of this author's life. He is commended by St. Austin, Jerom, and Fulgentius. In St. Jerome's time his work was divided into six books, to which a seventh was subjoined, from the additions which Optalus had made to his other books. The first edition of it was printed at Mentz in 1549, by John Cochlaeus. Badouin gave a second in 1563, which was reprinted at Paris 1569, with learned notes. From this edition was made that of Comacelus in 1599; and in 1631 Gabriel de Aubepine gave a new edition, printed at Paris, with his own notes and those of Badouin. The same year Meric Casaubon printed, at London, The text of Optalus, with critical notes. Philip Prieur gave a new edition following that of Aubepine, in 1676; and lastly, Mr. Du Pin published this author in 1700, in which he settled the text from four manuscripts. He hath also put short notes, with various readings, at the bottom of the page; and at the end inserted the notes of Badouin, Aubepine, Casaubon, Barthius, and others; together with a collection of all the acts of councils and episcopal conferences, letters of bishops, edicts of emperors, provincial acts, and acts of martyrs, which any ways regard the history of the Donatists, disposed in a chronological order,

from

from the first rise of the sect to the time of Gregory the Great. There is also a preface, containing an account of the life and writings of Optalus, with their several editions; and two dissertations, one containing the history of the Donatists, and the other upon the sacred geography of Africa. This is the best edition of Optalus, whose stile is noble, vehement, and close; and his work shews him to have been a man of parts, improved by study.

ORGANA (Andrea) a good Italian painter, was born in 1329, at Florence. He learned sculpture in his youth, and was besides, a poet and architect. His genius was fruitful, and his manner much the same with the other painters of his time. The greatest part of his works are at Pisa; and in his picture of the universal judgment, he painted his friends heaven, and his foes in hell. He died in 1389, in his 60th year.

ORIGEN, a most illustrious father of the church, and a man of prodigious parts and learning, was born at Alexandria in Egypt about the year 185, and afterwards obtained the surname of Adamantius, either because of that adamantine strength of mind, which enabled him to go through so many vast works, or for that invincible firmness with which he resisted the sharpest persecutions. Porphyry represents him, as having been born and educated an heathen; but Eusebius has clearly proved that his parents were Christian. His father Leonidas, happy in a son of the most promising hopes, took him at first under his own management, and trained him at home for some time. He taught him languages and profane learning, but had a particular view to his understanding the holy scriptures, some portion of which he gave him to learn and to repeat every day. The son's inclination and turn suited exactly with the father's design; for he pursued his studies with a most extraordinary zeal and ardour: and being indued with a quick apprehension and a strong imagination, he did not content himself with that sense which at first presented itself, but farther endeavoured to dive into mysterious and allegorical explications of the sacred books. He would sometimes even puzzle his father, by too much soliciting him for recondite meanings, which obliged the good man to reprehend him a little, and withal to advise him not to attempt to penetrate beyond the reach of his understanding in the study of the holy scriptures, but to content himself with their most clear, obvious, and natural sense. From hence it appears, how early he was seized with that furor allegoricus, as a learned modern calls it; that rage of expounding the scriptures allegorically, which grew afterwards to be even a distemper, and carried him to excesses which can never be excused.

Huetii Origeniana,
Origenis in
SS. Commentariis
prefixa. Rothomagi
1668, folio.

Hist. Eccles.
L. vi. c. 2.

Origeniana
Du Pin, &c.
Cave hist.
Liter. &c.

Jortin's Remarks on
Ecclesiastical
hist. vol. ii.

Valesius in
Euseb. l. vi.

He afterwards added two other versions without any author's name, and a seventh upon the Psalms only, which he found at Jericho in a barrel: and these versions with the Hebrew, which is written in Greek as well as Hebrew characters, make up what is called Origen's Hexapla. He was afterwards obliged several times to leave Alexandria; for, first, he was sent for by an Arabian prince to come and instruct him. A little while after, the city of Alexandria being miserably harassed by the emperor Caracalla for some affront put upon him, he retired into Palestine; and settling in the city of Cæsarea, the bishops of that province desired him, though he was not yet a priest, to expound the scriptures publicly in that church, and to instruct the people in their presence; with which request he complied. Now, whether his bishop Demetrius secretly envied him this honour, or was really persuaded that they had violated the rules of the church, he wrote to these prelates, and told them, "it was a thing unheard of, and had never been practised till then, that laymen should preach in the presence of bishops:" to which Alexander of Jerusalem and Theodotus wrote back, that "this had been often practised." In the mean time Demetrius had ordered Origen home, who obeyed, and betook himself to his first employment. Some time after, he was again diverted from it, by order of the princess Mammæa, who caused him to come to Antioch, that she might see and discourse with him: but he shortly returned to Alexandria, where he continued till the year 228. Then he went again to Cæsarea about some ecclesiastical affairs; and, as he passed thro' Palestine, was ordained priest by Alexander and Theodotus. This ordination of Origen by foreign bishops, so extremely incensed his diocesan Demetrius, that he never forgave it. However, Origen returned to Alexandria, where he continued, as he had long ago begun, to write commentaries upon the Holy Scriptures; and he then published five books of commentaries upon St. John's Gospel, eight upon Genesis, Commentaries upon the first 25 Psalms, and upon the Lamentations of Jeremiah; his books *De Principiis*, and his *Stromata*.

All this while the bishop of Alexandria grew not a whit appeased, but continued to persecute him as fiercely as ever. The truth is, Demetrius had long conceived envy and ill will against him, on account of his shining merit and extensive reputation, and took this opportunity of giving it full vent. He wrote letters every where against him: he reproached him with the affair of his castration, although he had formerly extolled that act, as flowing from the greatest prudence, zeal, and piety; and in a council, which he assembled in 231, it

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was ordained that Origen should not only desist from teaching, but even quit the city. Banished from Alexandria, he retired to Cæsarea, his ordinary place of refuge, where he was very well received by Theoctistus, bishop of that city, and by Alexander, bishop of Jerusalem, who undertook to defend him, and commissioned him to expound the scriptures publicly, hearing him all the while, as if he had been their master. The encouragement he received at Cæsarea seems to have exasperated Demetrius still more; who, not satisfied with the first judgment given against Origen, accused him in a council of the bishops of Egypt; and having caused him to be deposed, and even to be excommunicated according to Jerome, wrote at the same time to all parts against him, to procure his being thrust out of the catholic church. However, the bishops of Palestine, Arabia, Phœnicia, and Achaia, who were particularly acquainted with his high merit, and many of them very intimate with him, resolved at all adventures to support him, although he was declared a reprobate in all other churches. He continued to explain the scriptures at Cæsarea with great reputation, both in the lifetime, and after the death of Demetrius, who did not live long after he had condemned Origen. All sorts of persons, not only from that province, but even from remote countries, came to be his disciples; the most famous of which were, Gregory, surnamed afterwards Thaumaturgus, who was bishop of Neocæsarea, and his brother Athenodorus. But though, after Demetrius's death, the persecution which he had raised against Origen abated a little, yet he was always looked upon by the Egyptians as an excommunicated person; and the sentence given against him by Demetrius continued under his successors, Heraclas and Dionysius, although the former had been his disciple, and the latter had a great regard for him.

After the death of Alexander Severus, under whose reign all this happened, his successor Maximinus stirred up a persecution against the church in 235. Origen concealed himself during this persecution, and retired for some time to Athens, where he went on with his commentaries upon the scriptures. Under the reign of Gordianus, which began in 238, Beryllus, bishop of Bosra in Arabia, fell into a very gross error, affirming, that our Lord, before his incarnation, was not a person subsisting: upon which some bishops gathering themselves together, caused Origen to come thither also, who convinced him of his error so effectually, that the bishop not only publicly acknowledged it, but ever after retained a kindness for Origen. Afterwards Origen was called, under the reign of Philip, to another assembly of bishops, which

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was held against some Arabians, who maintained, that the souls of men died, and were raised again with their bodies. He was then sixty years old, or thereabouts, yet pursued his studies with his usual vigour; and he not only composed several books in his study, but he made almost daily discourses to the people, and for the most part without any preparation at all, which were nevertheless so well esteemed, that they were taken down from his mouth, and afterwards published. Under the persecution of Decius, Origen suffered with great constancy for the faith. He was seized, put into prison, loaded with irons, had his feet in the stocks for several days, where they were cruelly extended beyond their natural dimensions. He was threatened to be burned alive, racked with various tortures; but he went through all with resolution and firmness. Being released from prison, he held several conferences, and behaved in every respect like a confessor of Jesus Christ: and lastly, after having laboured so much, and suffered with such credit and glory, he died at Tyre, in the reign of Gallus, aged 69 years, according to Eusebius.

Hist. Eccles.
L. vii. c. i.

Though what we have remaining at present of the works of Origen make several considerable volumes, yet they are nothing in comparison of what he wrote. Jerome in his 65th letter to Pammachius, speaking of Origen, says, "Who is there among you, that can read as many books as he has composed?" We may distinguish Origen's works into two kinds; the one upon the sacred scriptures, the other into separate treatises upon different subjects. Not to mention his Tetrapla and Hexapla, which were rather a collection than a work of his own, he composed three sorts of books upon the scriptures; and these were, Commentaries, Scholia, and Homilies. In his Commentaries, he gave himself wholly up to all that heat and fire, all that genius and force of fancy, which was natural to him; the better, as he thought, to reach the height and depth of the scriptures, and their most recondite and mysterious interpretation. His Scholia were, on the contrary, only short notes to explain the difficult places. These two kinds of works were rather for the use of the learned, than of the people; whereas the Homilies, which the Latins call Treatises, and we Sermons, were moral lectures upon the holy scriptures. We have none of the Scholia remaining, nor hardly any of the Homilies in Greek; and those which we have in Latin are translated by Rufinus and others, with so much licence, that it is difficult, if not impossible, to discern what is Origen's own from what has been foisted in by his interpreters. A great part likewise
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of his commentaries are lost. The other treatises of Origen are not near so many in number, as his works upon the scriptures, and yet they were very considerable: for not to mention his commentaries upon the philosophers, which Eusebius speaks of, he wrote two books upon the Resurrection; a treatise *De Principiis*, in four books; ten of *Stromata*; an Exhortation to Martyrdom; eight books against Celsus; a Treatise upon Prayer; a Letter to Africanus concerning the history of Susannah, &c. Lib. vi. c. 18.

All Origen's works, which remain only in Latin, were collected by Merlinus, and afterwards by Erasmus, and printed in two volumes folio at Paris in 1512, and at Basil in 1536. Genebrard has since made a larger collection, which was printed at Paris in 1574, 1604, 1619, in two volumes folio. All the Greek fragments of Origen's books upon the scriptures were published, with a Latin translation by the learned Huetius, and printed in France in two volumes folio, in 1668 and 1679, and at Frankfort in 1685: to which are prefixed by the editor large Prolegomena, under the title of *Origeniana*, in which are given, in three books, a very copious and learned account of the life, the doctrines, and the writings of Origen. The eight books in defence of the Christian religion against the objections of Celsus, an Epicurean philosopher, which is by far the most valuable of Origen's works, were published in Greek, with the translation of Gelenius, and the notes of Hoeschelius, in 1605, 4to; and afterwards very correctly at Cambridge in 1658, 4to, by William Spencer, fellow of Trinity-College, who revised and mended the translation, and also added notes of his own. To this edition are subjoined the *Philocalia*, five de obscuris sacrae scripturae locis, of Origen. Wetstenius, Greek professor at Basil, caused to be printed there, with a Latin version and notes, in 1674, 4to, The Dialogue against Marcion, (which, by the way, is supposed by Huetius to be a spurious piece) the Exhortation to Martyrdom, and the Letters of Africanus and Origen, concerning the history of Susannah; and lastly, the book *De Oratione* was published at London in 1718, 4to. An edition of all Origen's works was undertaken by Carolus Delaruc, a Benedictine monk, who began to publish it at Paris in 1733, folio: and though the three volumes he has given us does not compleat his plan, yet it contains the best, and indeed the only part of Origen's works which is worth any attention. We must not forget to observe, that the celebrated Montfaucon has published in two volumes folio, some remains and fragments of his *Hexapla*.

Bibl. Græc.
Lib. v. c. i.

Hist. Lit.
v. i. p. 114.
Oxon. 1740.

Ecclesiastical history, as Fabricius observes, cannot furnish another instance of a man, who has been so famous through good report and ill report, as Origen. The quarrels and disputes which arose in the church after his death, on account of his person and writings, are scarcely credible to any, who have not examined the history of those times. The universal church was split into two parties; and these parties fought as furiously for and against Origen, as if the Christian religion had itself been at stake. Huetius has employed the second book of his *Origeniana*, which consists of above 200 pages in folio, in pointing out and animadverting on such dogmas in this illustrious father, as are either quite inexcusable, or very exceptionable: and it is confessed by all, that he swerved egregiously from the orthodox faith. Cave has collected within a short compass, the principal tenets which have rendered him obnoxious; and from thence we learn, that Origen was accused of maintaining different degrees of dignity among the persons of the Holy Trinity, as that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the same manner that rays emitted from the sun are inferior in dignity to the sun himself: that the death of Christ was advantageous, not to men only, but to angels, devils, nay, even to the stars and other insensible things, which he wildly supposed to be possessed of a rational soul, and therefore to be capable of sin: that all rational natures, whether devils, human souls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various use of their free will, dispersed among the various orders of angels, men, or devils: that angels, and other supernatural beings, were clothed with subtle and ethereal bodies, which consisted of matter, although in comparison of our grosser bodies they may be called incorporeal and spiritual: that the souls of all rational beings, after putting off one state, pass into another, either superior or inferior, according to their respective behaviour; and that thus, by a kind of perpetual transmigration, one and the same soul may successively, and even often, pass through all the orders of rational beings: that hence the souls of men were thrust into the prison of bodies for offences committed in some former state, and that when loosed from hence, they will become either angels or devils, as they shall have deserved: that however, neither the punishment of men or devils, nor the joys of the saints, shall be eternal, but that all shall return to their original state of pure intelligences, then begin the same round again, and so on for ever.

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These errors, and others connected with, and flowing from these, together with that furor allegoricus above mentioned, which pushed him on to turn even the whole law and gospel into allegory, are the foundation of all that enmity which has been conceived against Origen, and of all those anathemas with which he has been loaded. His damnation has been often decreed in form; and it has been deemed heretical even to suppose him saved. John Picus, earl of Mirandula, having published at Rome among his 900 propositions, that it is more reasonable to believe Origen saved than damned, the masters in divinity censured him for it, asserting, that his proposition was rash, blameable, favoring of heresy, and contrary to the determination of the catholic church. This is what Picus himself relates in his Apolog. c. 7. Stephen Binct, a jesuit, published a book at Paris in 1629, concerning the salvation of Origen, in which he took the affirmative side of the question; but not without diffidence and fear. This work is wrote in the form of a trial; witnesses are introduced, and depositions taken; and the cause is fully pleaded pro and con. The witnesses for Origen are Merlin, Erasmus, Genebrard, and John Picus of Mirandula: after this, the great cardinal Baronius, in the name of cardinal Bellarmine, and of all who are against Origen, makes a speech to demand the condemnation of the accused; on whose crimes and heresies having expatiated, "Must I, says he, at last be reduced to such an extremity, as to be obliged to open the gates of hell, in order to show that Origen is there? otherwise men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate end, the sentence of his condemnation delivered by the emperors, by the popes, by the saints, by the fifth general council, not to mention others, and almost by the mouth of God himself? Yet since there is no other method left but descending into hell, and shewing there that reprobate, that damned Origen, come, gentlemen, I am determined to do it, in order to carry this matter to the highest degree of evidence: let us, in God's name, go down into hell, to see whether he really be there or not, and to decide the question at once." The seventh general council has quoted a book, and by quoting it "has declared it to be of sufficient authority, to furnish us with good and lawful proofs, to support the determination of the council with regard to images. Why should not we, after the example of that council, make use of the same book to determine this controversy, which besides is already but too much

Pratum Spirituale is the name of it. Baron. Annal. ad ann. 532.

"clear-

“ cleared up and decided? It is said there, that a man being in great perplexity about the salvation of Origen’s soul, after the fervent prayers of an holy old man, saw plainly, as it were, a kind of hell open; and looking in, observed the heresiarchs, who were all named to him, one after another, by their own names; and in the midst of them he saw Origen, who was there damned among the others, loaded with horror, flames, and confusion.” Thus it is, that mankind have been impiously quarrelling about the salvation of others, while they had been much better employed in providing for their own.

In the mean time, this illustrious and excellent father, far from being universally condemned, has received the highest eulogies from the best and greatest men among both ancients and moderns. Eusebius is upon all occasions his advocate, and therefore need not be particularly quoted. There was a time, when Jerome himself spoke highly of him, and declared him to be persecuted, *Non propter dogmatum novitatem, nec propter hæresin, ut nunc adversus eum rabidi canes simulant; sed quia gloriam eloquentiæ ejus et scientiæ ferre non poterant, et illo docente omnes muti putabantur*: but Jerome afterwards changed his party, and abused him as heartily, as he had here commended him; although even then he was obliged to acknowledge, that he had been a most extraordinary person from his infancy; *magnus vir ab infantia*. Erasmus had the profoundest veneration for Origen; and declares, that “ he learned more from one page of him, than from ten of Augustin:” Plus me docet, says he, *Christianæ philosophiæ unica Origenis pagina, quam decem Augustini*. This, says an excellent critic, is an honourable testimony for Origen; it is, *laudari a viro laudato*. Erasmus affirms also, that “ in the exposition of the scriptures, allowing for some particular points of faith, he would prefer one Origen to ten Orthodox.” The celebrated Mr. Daille, in his treatise on the right use of the fathers, says, that “ Origen alone, had we but his writings entire, would be able perhaps to give us more light and satisfaction in the business we are now upon, than all the rest. We have but very little of him left us, and the greatest part of that too most miserably abused and corrupted: the most learned and almost innumerable writings of this great and incomparable person, not being able to withstand the violence of time, nor the envy and malice of men, who have dealt much worse with him, than so many ages and centuries of years, that have passed from his time down to us.”

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Epist. 65, ad
Pammach.
de Origenis
erroribus.
Vid. Ruffin.
Apol. II.

Jortin’s Re-
marks, &c.
v. ii. p. 246.

In Galat. ii.
II. crit.
sacr.

Book i. ch. x.

This corruption of his writings is a point, which his apologists have always insisted on strongly: Ruffinus particularly, in his defence of Origen against Jerome. Nay, Origen himself heavily complained of this usage in his lifetime; uncertain, as it should seem, whether he was so served by the Orthodox, with a view of being made more odious, or by the heretics, who were desirous to vent their heterodoxies under the great authority of his name.

Cave Hist.
Liter.

But to go on with his eulogists, among whom is the learned and candid Dupin, who has drawn his character very impartially. “ Origen, says he, had very quick parts, a very strong and enlarged imagination; but he relied too much on the vivacity of his genius, and often lost himself, out of too great earnestness to fathom and subtilise every thing. He had a very happy invention, and a more happy delivery of what he invented: but he had not that exactness in his inventions, nor that gracefulness of delivery, as might be wished. He carried on his works with so great ease, that he is said to have dictated to seven or eight persons at a time; and he was so ready in expressing himself, that he made the greatest part of his homilies extempore: upon which account, his style was not very correct nor coherent. He had a vast memory, but often trusted too much to it. He was a person of most profound learning: he particularly studied Plato’s philosophy, and was indeed too much addicted to it for a christian. He understood likewise the doctrines of other philosophers. He applied himself mightily to the study of human learning. He was neither ignorant of history nor mythology; and he had as great a knowledge in all the profane sciences, as those who studied nothing else. But he particularly excelled in the knowledge of the Holy Scriptures, which he learned all by heart; and that he might neglect nothing for attaining a right understanding of the letter thereof, he carefully examined all the versions of the Bible, and compared them all together with the Hebrew text, subjoining a literal commentary upon the most difficult places. He was not very well skilled in the Hebrew, yet he knew enough of it to understand it, and to observe the difference of the text and the translations. Nevertheless, he did not adhere to the literal explication of the Bible, but thought it necessary, for the sake of gaining it credit with the heathens, who despised its plainness and simplicity, and of rendering it more useful to the world, to give mystical and allegorical interpretations of every thing in it.”

Bibl. Aut.
Eccles. tom.
1.

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Jortin's Re-
marks, vol.
ii. p. 234,
235.

We will conclude our account of this eminent father, with what a learned and candid critic of our own has delivered concerning him. Origen, he tells us, “ was very learned “ and ingenious, and indefatigably industrious. His whole “ life from his early years was spent in examining, teaching, “ and explaining the scriptures : to which he joined the study “ of philosophy, and of all polite literature. He was hum- “ ble, modest, and patient under great injuries and cruel “ treatment, which he received from christians and pagans : “ for though he ever had a considerable number of friends “ and admirers, on account of his amiable qualities and use- “ ful accomplishments, he was persecuted and calumniated “ by men, who had neither his learning nor his virtue, de- “ graded from the order of presbyters, driven from his home, “ and excommunicated by one Demetrius, bishop of Alex- “ andria, who envied him, says Eusebius, for the reputation “ which he had gained.—His inquisitive genius, and his “ mixing philosophy with christianity, led him perhaps into “ some learned singularities, and ingenious reveries ; but he “ was by temper far from dogmatizing in such points, from “ fomenting schisms, and setting up himself for the head of a “ party. He lived in times, when Christians were not so “ shackled with systems and determinations, as they were “ afterwards, nor so much exposed to disingenuous and illi- “ beral objections ; and had more liberty to pursue their in- “ quiries, and to speak their mind.—He was ever extreme- “ ly sober and exemplary, practising what he preached to “ others ; and he lived and died poor, and destitute even of “ common conveniences.”

OROBIO (Don Balthasar) a famous Spanish Jew, was carefully educated in that religion by his parents, who were Jews, though they outwardly professed themselves Roman catholics, abstaining from the practice of Judaism in every thing, except only the observation of the fast of expiation, in the month Tifis, or September. Our author studied the scholastic philosophy as it is taught in Spain, and became such an adept therein, that he was made professor of metaphysics in the university of Salamanca : but afterwards applying himself to the study of physic, he practised that art at Sevil with success, till, being accused of Judaism, he was thrown into the inquisition, and suffered the most dreadful cruelties, in order to force him to confess. According to his own account, he was put into a dark dungeon, so streight, that he could scarce turn himself in it ; and suffered so many hardships,

ships, that his brain began to be disturbed. He talked to himself often in this manner : “ Am I indeed that Don Balthasar “ Orobio, who walked freely about in Sevil, who was intirely “ at ease, and had the blessings of a wife and children ? ” Sometimes imagining that his past life was only a dream, and that the dungeon where he then lay was his true birth-place, and which to all appearance would prove the place of his death. At other times, as he had a very metaphysical turn, he first formed arguments of that kind, and then resolved them, acting thus the three different parts of opponent, respondent, and moderator at the same time. In this whimsical way he diverted himself from time to time, and constantly denied that he was a Jew. After having appeared twice or thrice before the inquisitors, he was put to the question, the manner of which he represented as follows : At the bottom of a subterraneous vault, lighted with two or three small torches, he appeared before two persons, one of whom was judge of the inquisition, and the other secretary, who having asked him whether he would confess the truth, protested, that in case of a criminal’s denial, the holy office would not be deemed the cause of his death, if he should expire under the torments, but that it must be imputed entirely to his own obstinacy. This done, the executioner stript off his clothes, tied his feet and hands with a strong cord, and sat him upon a little stool, while he passed the cord through some iron buckles, which were fixed in the wall ; then drawing away the stool, he remained hanging by the cord, which the executioner still drew harder and harder, to make him confess, till a surgeon, who was present, assured the court of examinants, that he would not be able to bear any more without expiring. These cords, it will be imagined, put him to exquisite tortures, by cutting into the flesh, and making the blood burst from under his nails. As there was manifest danger that the cords would tear off his flesh, to prevent the worst, care was taken to gird him with some bands about the breast, which however were drawn so extremely tight, that he would have run the risque of not being able to fetch his breath, if he had not held it in while the executioner put the bands round him ; by which device his lungs had room enough to perform their functions. In the severest extremity of his sufferings, he was told that this was but the beginning of his torments, and that he would do well to confess before they proceeded to extremities. Orobio added further, That the executioner, being mounted upon a small ladder to do his office, in order to frighten him, frequently let it fall against the shin-bones

of his legs ; so that the slaves being sharp, created exquisite pain. At last, after three years confinement, finding themselves baffled by his perseverance in denying his religion, they ordered his wounds to be cured, and so discharged him. As soon as our Jew had got his liberty, he resolved to quit the Spanish dominions ; and going to France, he was made professor of physic at Thoulouse. The theses which he made as candidate for this place, were upon putrefaction ; and he maintained them with such a metaphysical subtlety, as embarrassed all his competitors. He continued in this city some time, still outwardly professing the popish religion : but at last, growing weary of dissembling, he repaired to Amsterdam, where he was circumcised, took the name of Isaac, and professed Judaism, still continuing here also to practise physic, in which he was much esteemed. Upon the publication of Spinoza's book, he made flight of a system, the falseness of which he easily discovered ; and when Bredembourg's answer to it came to his hands, Orobio, being persuaded that the writer, in refuting Spinoza, had also admitted some principles which tended to atheism, took up his pen against both the authors, and published a piece to that purpose, intitled, *Certamen philosophicum adversus J. B. principia*. But the dispute which he held with the celebrated Philip Limborch against the Christian religion, made the most noise. Here he exerted the whole force of his metaphysical genius, and carried it on with great temper ; and the three papers which he wrote on the occasion, were afterwards printed by his antagonist, in an account which he published of the controversy, under the title of *Amica collatio cum judæo, &c.* Orobio died in 1687.

Bib. Univ.
tome vi.
Basnag hist.
of the jews.

OROSIUS (Paul) a learned Spanish ecclesiastic, who flourished in the fifth century, and was born at Terragona in Catalonia. He was a disciple of St. Augustin, and in 414 was sent to Africa by Eutropius and Paul, two Spanish bishops, to solicit St. Augustin's assistance against the heretics which infested their churches. He continued a year with this learned doctor, and in that time made a great proficiency in the knowledge of the scriptures. In 415 St. Augustin dispatched him to Jerusalem, to consult St. Jerom upon the origin of the soul ; and Orosius on his return brought into Africa the relicks of the martyr St. Stephen ; whose body, as well as those of Nicomedes, of Gamaliel, and his son Abiba, had been found during Orosius's residence in Palestine. At length, by the advice of St. Augustin, our author undertook the history which

we have of his composing in seven books, under the title, as is said, of *Miseria humana* (A), containing an account of the wars, plagues, earthquakes, floods, conflagrations, thunder and lightning, murder, and other crimes, which had happened from the beginning of the world to the year of Christ 416, in order to shew against some heathen objectors, that these calamities had not been more frequent after the commencement of christianity, than before: and further, that it was owing to the christian religion that the Roman commonwealth, which did not deserve to continue, was nevertheless then still subsisting. Orosius also wrote a defence of free will against Pelagius, in which he inserted part of St. Augustin's book *De natura & gratia*: he also wrote a tract in the form of a letter, addressed to St. Augustin, against the Priscillianists and Origenists. The time of his death is not known. Casaubon (B) gives him the character of a very good man, and very zealous for the house of God; but censures him as being too easy of belief, and credulous, having advanced many particulars in his history without foundation.

(A) This title appears in a very ancient manuscript. It has gone through several editions; among others, that of Paris in 1506, and again in 1524; and in 1526, folio; at Cologne, 1536, 8vo, and there again in 1542, 8vo, and also in

1561, 8vo, by Francis Fabricius, with good notes, and reprinted there again in 1572 8vo, with the apology de Arbitrii libertate; at Mentz, in 1615.

(B) Exercitat. i. in Baronium.

ORPHEUS of Thrace, an ancient Greek poet, who flourished before Homer, and before the siege of Troy. He was the scholar of Linus, and the master of Musæus; and, 'tis said, wrote thirty-nine poems, which however are all lost. In short, we have so little left either about him or his writings, that his very existence has been called in question, even by Aristotle and some others. Vossius (A) follows this opinion; to support which, he observes that Orpheus is a Phœnician word, denoting a learned man in general; and that the word *Arph* signifies the same thing among the Arabs at this day. However, the deficiency in his true history has been supplied by fable; according to which he was the son of Apollo, an excellent musician, poet and physician: that rivers stopt their courses, rocks and mountains, with all the trees upon them, followed to hear him; and that the most savage wild beasts grew tame at his music: that he went down to hell, in or-

(A) *De Græcis poetis*, c. 12.

der to bring back his wife Eurydice from thence, and that the sweetness of his harmonious melody, softened the obdurate hearts of Pluto and Proserpine, who suffered him to carry away his spouse, granting that she should follow him into life again, on condition only that he did not look back upon her in the way; but not being able to resist the force of his love, he broke the condition, upon which his dear Eurydice was snatched from him: that after this loss, he became indifferent to the whole sex, and that in revenge of that contempt, the Thracian dames tore him to pieces (B).

Those writers, who derive the name of Orpheus from the Hebrew word *Rapha*, to heal, ascribe to him a perfect knowledge in physic, as well as other sciences; and some of the ancients took him to be an Egyptian skilled in magic; and it is upon this foundation that the hymns which bear his name are ascribed to him. They are rather magical invocations of the gods, than hymns in honour of them. Another opinion, that there was such a person as Orpheus, and that this Orpheus brought several secret sciences into Greece, gave rise to the practice of putting his name to several superstitious books, the titles whereof may be seen in Vossius, and in the beginning of the books of the *Argonautics*, which bear the name of Orpheus. *Stobæus* and *Suidas* pretend that the hymns, *Argonautics*, and other poetical pieces which go under his name, are the works of *Onomacritus*, who lived in the time of *Pisistratus*; while others ascribe them to *Pythagoras*, or to some of his followers.

To conclude with something, and the whole that is certain about his works, several of them are mentioned by the ancients, who by citing, have preserved some fragments of them. *Plato* speaks of the hymns of Orpheus in his *Laws*, book eighth; and *Pausanias* (c) tells us they were short. But the Orphic verses cited by *Justin*, *Clement of Alexandria*, and some other of the fathers, are judged to be forgeries, by a late author (D) of our own, who at the same time has saved the credit of those fathers, observing that they knew him to be supposititious, and only made use of them as an *argumentum ad hominem*, against those who held them for genuine.

(B) *Ovid's Metamorphoses*, 1. 10
and 11. *Virgil's Georgics*, 1. iv.
v. 545, et seq.

(c) In *Eliacis*, lib. 6.

(D) *Jortin* in remarks upon Ecclesiastic hist. p. 300, 301.

ORTELIUS (Abraham) a celebrated geographer in the sixteenth century, was descended from a family originally seated at Augsburg; but William Ortelius settled in 1460 at Ant-

werp, and dying there in 1511, left Leonard, the father of Abraham, who was born in that city, April 1527. Being bred to learning, he acquired it with great ease, and particularly excelled in the languages and mathematics; and became so famous for his knowledge in geography, that he was called the Ptolemy of his time. He travelled a great deal in England, Ireland, France, Italy, and Germany, suffering no curiosity to escape his enquiries. When he had finished his travels, he fixed at Antwerp, where he first published his *Theatrum orbis terræ*. This work procured him the honour of being appointed geographer to Philip II. king of Spain; and he afterwards enriched the public with the following pieces: *The-saurus Geographicus*; *Deorum dearumque capita ex veteribus numismatibus*; *Aurei seculi imago*, five *Germanorum veterum mores, vita, ritus et religio*; *Itinerarium per nonnullas Belgicæ partes*. He was possessed of many rarities, in antique statues, medals, and shells, both prodigiously large and inconceivably small. The greatest men of that age were friends to him to his death, which happened June 10, 1598. Justus Lipsius, the dearest friend he had, wrote his epitaph, which is upon his tomb in the church of St. Mickel of the Remonstrants. Several funeral eulogies were made of him, which were published under the title of *Lachrymæ*, by Francis Sweerts, who annexed an account of his life. All his works are in Latin. He left no issue, being never married.

Moreri.

OSBORNE (Francis) an English writer of some note in the seventeenth century, descended from a family whose ancestors came to England with William the Conqueror, and had been long seated at Chicksand, near Shefford in Bedfordshire (A), where our author's grandfather, and father, Sir John Osborne, did both enjoy a quiet, happy, and plentiful fortune, under queen Elizabeth; and were possessed of a place in the remembrancer's-office. But being puritannically inclined, Francis, who was a younger son, was bred carefully in those principles at home, without the advantage either of a public school or university. As soon as he became of years fit to make his fortune, he frequented the court; and being taken into the service of the Pembroke family, became master of the horse to William earl of Pembroke. Upon the breaking out of the civil wars, he sided with the parliament, and had public employments conferred

(A) The present possessor, Sir Danvers Osborn, bart. is one of the knights for that county.

upon him by them, as also by Cromwell afterwards. Having married a sister of William Draper, esquire, one of Oliver's colonels, he procured his son John a fellowship in All-Souls college, Oxford, by the favour of the parliamentary visitors of that university, in 1648.

After this he resided there himself, purposely to have an eye over his son, and to print some books of his own composition, that were then ready for the press. Accordingly, among others, he published there his *Advice to a son*, the first part in 1656, which going through five editions within two years, he added a second in 1658, in 8vo; and though this was not liked so well as the first, yet both were eagerly bought and admired at Oxford, especially by the young students; which being observed by the godly ministers, as Mr. Wood calls them, they presented a public complaint against the said books, as instilling atheistical principles into the minds of the youth, and proposed to have them publicly burnt. And though that did not take effect, yet an order passed on the 27th of July, 1658, forbidding all booksellers, or any other persons, to sell them; which however, as is commonly the case, made them sell the better. But our author did not long survive this order, being arrested by death on the 11th of February following, having arrived to the 70th year of his age, or thereabout. He died in the house of his father-in-law at Nether-Worton, near Deddington in Oxfordshire, and was buried in that parish church, where there is a monument with an inscription erected to his memory. See a list of his books in the note (B).

(B) Those printed at Oxford are,
 1. A seasonable expostulation with the Netherlands, &c. 1652, 4to. 2. Persuasive to mutual compliance under the present government. 3. Plea for a free state compared with monarchy, 1562, 4to. 4. The private christian's non ultra, &c. 1656, 4to. 5. A volume in 8vo, containing, The Turkish policy, &c. A discourse upon Machiavel, &c. Observations upon the king of Sweden's descent into Germany; A discourse upon Pisto and Vindex, &c. A discourse upon the greatness and corruption of the court of Rome; another upon the election of pope Leo

XI. Political occasion for the defection from the church of Rome; A discourse in vindication of Martin Luther. Besides these, he published, at London, 1. Historical memoirs on the reigns of queen Elizabeth and king James, in 1658, octavo. 2. A miscellany of fundry essays, &c. together with political deductions from the history of the earl of Essex, &c. in 1659, 8vo. The other pieces ascribed to him are not well warranted. A collection of his works, in which appeared the ninth edition of his advice to a son, was published in 1689, in one volume 8vo; and another edition came out in 1722, in 2 vols. 12mo.

OSORIO (Jerome) a learned Portugeze divine, and an excellent writer, was the son of John Osorio of Fonseca, by his wife Frances Gillet of Govea, both of illustrious families. Jerome was born at Lisbon in 1506, and shewing an extraordinary inclination for literature, he was sent, at thirteen years of age, to the university of Salamanca, where, having learned Greek and Latin, and studied the law, he removed at the age of nineteen to Paris, to be instructed in Aristotle's philosophy, which was then the vogue. From Paris he went to Bologna, where he devoted himself to theology, learned Hebrew, and studied the Bible; in which he became so great a master, that on his return home, John III. king of Portugal appointed him professor of divinity at Coimbra, where he explained Isaiah, and St. Paul's epistle to the Romans, with great applause; and taking priest's orders, the care of the church of Tavora was given him by Don Lewis infante of Portugal; and soon after he was promoted to the archdeaconry of Evora by cardinal Henry, archbishop of that province, and brother to king John; and at last was nominated to the bishopric of Sylves by Catharine of Austria, that king's widow, who was regent of the kingdom during the minority of her grandson Sebastian. When this prince became of age to take the administration of the kingdom into his own hands, he resolved upon an expedition against the Moors in Africa, much against the will and persuasions of Osorio, who thereupon, to avoid being an eye-witness of the calamities he dreaded, made various pretences to go to Rome, where pope Gregory XIII. gave him many testimonies of his esteem: but he had not been absent above a twelvemonth, when the king recalled him home; not long after which, Sebastian was slain in a battle against the Moors, August 4, 1578. The tumults in Portugal, which succeeded this fatal event, are well known. Our prelate laboured incessantly to prevent the people of his diocese from joining in them. In a word, he laid so deeply to heart the miseries of his country at this juncture, that he died of grief, in August 1580. He is much commended for his piety and charity. He maintained several learned men in his palace, and at meals had some portion out of St. Bernard's works read; after which all present were at liberty to propose any difficulties that occurred upon it. As a writer, Du Pin observes, that his diction is easy and elegant; for which reason he is called the Cicero of Portugal, as being one of the greatest imitators of Cicero, both in his style, his choice of subjects, and his

manner of treating them (A). His compositions are not intermixed with quotations, but consist of connected reasonings. He does not endeavour in his commentaries and paraphrases, to explain the terms of the text, but to extend the sense of it, and shew its order and series fully, that young divines may improve their diction, and learn to write elegantly, both as christian philosophers, orators, and divines, by studying his works (B). These were collected and published at Rome, anno 1592, in four volumes folio, by Jerome Osorio his nephew, who prefixed his uncle's life to the edition.

(A) The titles of them are, De nobilitate civili, lib. iii. et de nobilitate christiana, lib. iii. Olyssipone 1542, 4to; item Florentiæ 1552, 4to; De gloria, libri v. printed with the foregoing. Some have thought this piece to be written by Cicero, and that Osorio found it, and published it as his own. De nobilitate, Flor. 1552, 4to; item, Basil 1556, and 1557, 8vo, and at many other places; in that of Antwerp, 1635, 8vo, is his life, written by his nephew; De regis institutione et disciplina, lib. viii. Colon. 1574, and 1582, 8vo; Paris 1583, folio, by Barnabas Briffon; De rebus Emanuelis regis invictissimi virtute et auspicio gestis, lib. xii. Olyssipone 1571, folio; item cum præfatione Joannis Metelli, de rebus India, Colon. 1574, 1580, 1597, 8vo; item translated into French, with some other histories of Portugal, printed in 1581, folio, and Paris 1587, 8vo; De justitia cælesti, lib. x. ad Reginaldum polum Cardinalem, Colon. 1574, and

1581, 8vo; De vera sapientia, lib. v. ad Gregorium XIII. P. M. Olyssipone 1578, and elsewhere; Du Pin's bibliothéque des Auteurs Ecclesi.

(B) Beside the already mentioned, these contain Paraphrasis in Heb. lib. iii. In Solomonis sapientiam; In Esaiam, lib. v. Bonon. 1577, 4to, and other places; Commentarii in parabolas Solomonis; In Oseam prophetam; In Zachariam; In Evangelium Johannis, orationes xxi. In Epistolam B. Pauli ad Romanos, lib. iv. Admonitio in epistolam ad Eliz. reginam Angliæ, wrote to exhort queen Elizabeth to turn papist; it was translated into French and English, and being answered by Walter Haddon, master of requests to that queen; Osorio wrote a reply, intitled, In Gualterum Haddonum Eliz. reginæ magistrum libellorum supplicum, de vera religione, lib. iii. Olyssipone 1567, 4to, and elsewhere; Defensio sui nominis; et Epistolæ quædam, Hanover, 4to.

OSORIO (Jerome) nephew to the preceding, was canon of Evora; and having been educated by his uncle, endeavoured to imitate his style; but he is not so fine a writer, though he seems to have more learning. He is author of the following works, besides his uncle's life; 1. Notationes in Hieronymi Osorii Paraphrasin psalmorum, subjoined to his uncle's paraphrase in the third volume of his works. Du Pin says, these Remarks are valuable, and filled with critical observations in the Hebrew language. 2. Paraphrasis et commentaria

mentaria ad Ecclesiasten nunc primum edita. 3. Paraphrasis in Canticum Canticorum, Lugduni 1611, 4to.

OSSAT (Arnaud d') a most celebrated cardinal, and one of the greatest men of his time, was born at Castlagraberi, a small village in the county of Alagnac, near Auch, August 23, 1536. He was descended of indigent parents: his father, who was said to be a furrier, died so poor as not to leave money enough to bury him; and his mother dying about the same time, he was left an orphan at nine years of age, in very hopeless circumstances. But Thomas de Maria, a neighbouring gentleman (A), having observed his promising genius, took care of him, and put him to study in company with the young lord of Castlenau de Mugnone, his nephew and ward. D'Ossat made such a quick progress, that he became preceptor to his companion, and was sent in that character with the young lord, and two other youths, his cousin Germans, to Paris, where they arrived in May 1559. He was now twenty-nine years of age, and he discharged this trust with fidelity and care, till they had completed their course of study, and then sent them back to Gascony in May 1562 (B). In the mean time, in teaching them he had taught himself, was a master of rhetoric and philosophy, and a good mathematician; so that being now at liberty to follow his own inclinations, he repaired to Bourges, where he studied the law under the famous Cujacius (C); till having

(A) When D'Ossat became cardinal, he sent his picture from Rome to this gentleman, and it is still preserved in that family.

(B) In a letter to De Mara in 1569, on receiving them, he writes thus: "With regard to myself, I promise to instill good learning into them, and set them a good example, and to do all that lies in my power to serve them to the last moment of my life, which I will lose rather than let them want the least thing I think can be of any advantage to them." And after their return, in answer to a letter of thanks for his care, he writes thus: "To conclude; Sir, As to your thanking me for the pains I have taken in educating your nephews, I look upon

"this as the effect of your wonted goodness, the reflection of which makes me think all the pains and labour I have bestowed upon them, well employed; assuring you, Sir, that my conscience will never reproach me with being wanting in any thing which might be of benefit to them."

Here, as Bayle remarks, we have an instance of D'Ossat's good sense, which was then seen in affairs of no great importance.

(C) About this time he wrote a defence of the logic of Peter Ramus, under whom he had learned philosophy in the college of Prerle, against James Charpenter, who had attacked him in a piece he printed under the title of, *Expositio in disputationem*

Jacobi

ing obtained his diploma, he returned to Paris in 1563, and applied himself to the bar. In this station his merit procured him the acquaintance and esteem of many distinguished persons (D); and among the rest, of Paul de Foix, then counsellor to the parliament of Paris, who took him in his company to Rome in 1574.

This was the first step towards making his fortune; for the same friend being afterwards made archbishop of Tholouse, and appointed by Henry III. ambassador in ordinary at the court of Rome in 1580, engaged D'Ossat to be secretary to the embassy; and the archbishop dying in 1581, his secretary was employed in the same character by cardinal d'Este, protector of the French affairs at Rome. He continued in this service till the death of the cardinal protector, in 1586; who by will bequeathed to him 4000 crowns, and offered him a diamond worth 20,000 crowns, to keep as a security till the legacy should be paid: but D'Ossat generously refused the pledge, tho' he had no hopes of ever receiving the legacy. 'Tis true, that at this time he was in no want of money; he had entered into the church, and been ordained priest some time before; and during his residence with the cardinal, had got a thorough insight into all the intrigues of the court of Rome, and began to display his political abilities; so that he was continued in the secretaryship under cardinal de Joyeuse, who succeeded d'Este as protector of the French nation. This was done by the express command of Henry III. in the view of his assisting that cardinal, who being then only twenty-six years of age, had not gained sufficient experience: and he behaved so much to the satisfaction of the cardinal, that he presented him, in 1588, to the priory of St. Martyn du Vieux Bellefme, and the same year he was a second time invested with the post of counsellor to the presidial court of Melun, which he had obtained before he left Paris.

He was also now dean of Varennes, in the diocese of Rhodéz, and had been presented by the king to the abbey of Notre Dame de Viennes, in the diocese of Bourges; but upon some difference arising with regard to the possession of this last dignity, he resigned it immediately, in the firm resolution not to have the least contest with any body. He like-

Jacobi Carpenterii, de methodo, Paris, Wechel, 1564, 8vo. Charpenter answered only by injurious expressions, as usual, says Nicéron, with those who have nothing better, *Memoires*

des hom. illust. tom. 34.

(D) Some of these friends procured him the place of counsellor to the presidial court of Melun after mentioned.

wife

wife this year declined the king's offer of the secretary of state's office, as being, in his opinion, inconsistent with his priestly character. He also thought it would be too laborious, and besides, Mr. de Villeroy, who, if we may believe Perrault, had been his benefactor (E), must have been removed to make room for him.

Upon the accession of Henry IV. the following year, 1589, that prince abjuring the protestant religion in 1593 (F), the papal absolution for him was obtained by D' Ossat. This was a master-stroke of his abilities. The favour was strongly opposed both by the Spaniards and the princes of the house of Lorraine, and also by the Huguenots; who could not bear the thoughts of their beloved prince's being reconciled to the see of Rome; but every difficulty was conquered by the artful management of this minister, who dissipated all the scruples of Clement VIII. a pope by nature extremely diffident; so that the affair was resolved on before the arrival of James Davi, afterwards cardinal Du Perron, who indeed, by the figure that he made, quickened the execution (G).

The king, in consideration of this service, nominated D' Ossat, in 1596, to the bishopric of Rennes, to which the bull was signed gratuitously by the pope. In September 1597 he was appointed counsellor of state, on which occasion he took the oath before the duke of Luxemburg, then the French ambassador at Rome; who having leave to return home in 1598, the superintendency of the French affairs was committed to D' Ossat, till another ambassador should be appointed; and on the 3d of May the following year, he was created a cardinal. The king had solicited this favour for some time, to which his low birth was made an objection; nor indeed was his fortune still suitable to this high station, the splendor of which he was not able to maintain; yet he resolved not to lay aside the modesty and temperance which he had hitherto observed, and in that

(E) He had recommended him to the king for the place of secretary to cardinal d'Este. Perrault, *Les hommes illustres*, v. 2.

(F) His abjuration was made in the church of St. Denys, July 25, this year, and lodged in the hands of Rene de Baune, archbishop of Bourges. L'advocat's *Dict. Portat.* v. 1. edit. 1755.

(G) The verbal process of the king's absolution is given in Du Perron's letters. The penance decreed by the holy see on this oc-

casion was in this manner: While the Miserere was sung in presence of the pope and consistory, Du Perron and D' Ossat, the king's proxies, being prostrate with their faces to the earth, received each at every verse a stroke of a switch over his head, shoulders, and back, down to the feet, from the beginning of the psalm to the end: but D' Ossat declares, they felt the blows no more than if a fly had crept over their cloaths. D' Ossat's letters, fol. 1721.

spirit

spirit he refused a coach and horses, together with a red damask bed, which were sent him three weeks after his promotion by cardinal de Joyeuse, in whose house he had received the compliments of the cardinals upon his election, declaring to his friend M. de Villeroy, he would not receive so noble a gift from any nobleman or prince, except his sovereign (H). The legacy already mentioned of cardinal d'Este happened unexpectedly to be paid to him the following year, 1600. This money came so seasonably, that, as he himself declares, he should otherwise have been almost ruined (I); and some time after, the pope gave him the abbey of Nant in Rouergue.

Upon cardinal de Joyeuse returning to France in April this same year, he was appointed vice-protector of the French nation, and in that quality did all sorts of good offices to such as had occasion to apply to him. All these preferments were highly agreeable to Henry IV. who the same year added to them the bishopric of Bayeux, the revenues of which were better than those of Rennes. This however he resigned in 1603, finding the affairs of his sovereign would not permit him to reside in his diocese: but he was taken from these important affairs, and from the world, in March the following year, 1604, in the sixty-eighth year of his age. His corpse was interred in the church of St. Lewis at Rome, where there is a monument erected to his memory, with an inscription in Latin, setting forth his affection, zeal, application, and fidelity to his master, his abilities in negotiations, and his true wisdom and integrity (K). Father Tarquinio Galucci made his funeral oration or panegyric, the sum of which is, that he united the most exact probity with the most consummate policy, and therefore was universally esteemed. He was a man, says Perrault, of an incredible penetration, and he laid his measures with such a true discernment, and executed them with so much diligence, that it is scarce possible to mark a single false step in the numerous affairs which he negotiated; and Mr. Wicquefort (L) speaking of his abilities, observes that he had given proofs of his skill in negotiations, in that which he transacted with the grand duke of Tuscany, for the restitution of the island of If; in that with pope Clement VIII. in order to reconcile Henry IV. to the church of Rome; in that of the invalidity

(H) Perrault, ut supra.

(I) Ibid.

(K) A copy of it is in Niceron.

(L) De l'Ambassadeur, lib. ii.
§ 10, 17.

of the said king's marriage with queen Margaret of Valois, which had been valid near thirty years; in that of the dispensation with regard to the marriage between Catherine of Bourbon, sister to Henry, with the duke of Bar, a papist, then a protestant (M); and in several other very important and delicate affairs. His dispatches, continues this writer, are as useful to an ambassador, who hopes to succeed in his employment, as the Bible and the Corpus Juris to such lawyers and divines as would succeed in their respective professions (N). These letters of our minister were first published under the title of *Lettres du Cardinal D'Ossat*, at Paris 1624, folio, and again revived the same year; Item enlarged in 1627, folio and 8vo; Item in 1641, folio; Item Roan 1643, 4to; again at Paris 1697, 4to, with his life, and notes by Amelot de la Houssaye (O); and, lastly, in 1708 at Amsterdam, 12mo, five volumes. This is the best and most ample edition. An Italian translation by Canini, from the first editions, was published at Venice in 1629, 4to. Several original letters of D'Ossat, written in the close of 1584, to the king, queen, and others, are still in manuscript in Colbert's library.

(M) This was the last important negotiation he transacted at the court of Rome.

(N) In one of his letters to Henry IV. he informs his majesty that the pope had a design to raise Arabella Stuart to the throne of England, and to marry her to cardinal Farnese, brother to the duke of Parma; and, says he, as in every thing there must be some shew of justice, it is pretended that these two princes are by their mothers side descended from the true and lawful kings of England*; and for this reason have some right to that crown. Letter 199. This particular

is not mentioned in any of the histories of England. In another letter wrote upon the accession of king James, he observes, that the Spaniards, who were vexed at it more than any body else, would be the most forward to congratulate him, which the event shewed, as is well known, was a true presage.

(O) This ingenious editor remarks, that D'Ossat's style is nervous, and that of a person formed by nature for negotiations: so his diction is wholly consecrated to the use of the cabinet.

* They were descended from the daughter of a bastard of Edward IV.

OSTADE (Adrian Van) an eminent Dutch painter, was born a Lubeck in 1610, and came to Harlem very young, to study under Frank Hals, who was then in esteem as a painter. Adrian formed under him a good taste in colouring, adopted the manner of the country, and settled there. Nature guided his pencil in every thing he undertook: he diverted himself with clowns and drunkards, whose gestures and most trifling actions were the subjects of his deepest meditation. The com-

compositions of his little pictures are not more elevated than those of Teniers, Brower, and the other Flemings: they are always smoakings, alehouses, or kitchens. He is perhaps one of the Dutch masters, who best understood the *chiaro oscuro*: his figures are very lively, and he often painted them in the landscapes of the best painters among his countrymen. Nothing can excel his pictures of stables; the light is spread so judiciously, that the spectator is surprized. All that one could wish in this matter, is a lighter stroke in his designing, and not to have made his figures so short. He exercised his art several years at Haerlem with great reputation and success, till the approach of the French troops alarmed him in 1672; so that in the resolution to return into his own country, to secure himself against all hazards from the events of war, he sold his pictures, his furniture, and all his other effects. Arriving at Amsterdam to embark, he met with a lover of painting, who engaged him to accept a lodging in his house. Adrian, obliged by his civilities, quitted the project of his voyage, and worked several years in making that beautiful set of coloured designs, which has since passed into the cabinet of Jonas Witzen; where there are several inns, taverns, smoaking houses, stables, peasants houses, seen from without, and often within, with an uncommon understanding of colour and truth, beyond expression.

The pictures of this master are not equal; the middling ones, which are ascribed improperly to him, are of his brother Isaac, who was his disciple, and painted in the same taste, without being able to attain the excellence of Adrian. He was born at Lubec, and lived usually at Haerlem, where death surprized him very young, denying him time to perfect himself.

The city of Amsterdam lost Adrian Van Ostade in 1685, at the age of seventy-five, very much regretted by all true lovers of painting. His prints, graved by his own hand in aqua fortis, large and small, make a set of fifty-four pieces. Vicher, and Snyderhoef, and others, have also engraved after him.

OTHO VENIUS, or, Octavio Venus, a Dutch painter of great eminence, was descended of a considerable family in the city of Leyden, and born in the year 1556. He was carefully educated by his parents in the study of the belles lettres, and at the same time learned to design of Isaac Nicolas. He was but fifteen years old, when the civil wars obliged him to leave his country. He retired to Liege, finish-
ed

ed his studies, and there gave the first proofs of the beauty of his mind. He was particularly known to cardinal Groofbeck, who gave him letters of recommendation when he went to Rome, where he was entertained by cardinal Maduccio. His genius was so active, that he at once applied himself to philosophy, poetry, the mathematics, and painting. He became a great proficient in designing, under Frederico Zuccherò. He acquired an excellence in all the parts of painting, especially in the knowledge of the *claro obscuro*; by which means he came to be accounted one of the most ingenious and most universal men of his age.

He lived at Rome seven years; during which time he performed several rare pieces, and then passing into Germany, was received into the emperor's service. After this the duke of Bavaria and the elector of Cologne employed him: but all the advantages that he got by this service in the courts of foreign princes, could not detain him there. He had a desire to return into the Low Countries, whereof Alexander Farnese, prince of Parma, was then governor. He drew the prince's picture armed *cap-a-pee*, which confirmed his reputation in the Netherlands. After the death of that prince, Venius returned to Antwerp, where he adorned the principal churches with his paintings.

The archduke Albert, who succeeded the prince of Parma in the government of the Low Countries, sent for him to Brussels, and made him master of the mint, a place which took up much of his time; yet he found spare hours for the exercise of his profession. He drew the archduke and the infant Isabella's portraits in great, which were sent to James I. king of Great Britain: and to shew his knowledge of polite learning, as well as painting, he published several treatises, which he embellished with cuts of his own designing (A). Lewis XIII. made him very fair offers to tempt him into his service; but he would never leave his own country, satisfying himself with the character and employments he held there. He was the first after Polydore Caravaggio, who reduced the *claro obscuro* to a principle of the art of painting. Rubens perfected what he began, and the whole Flemish school learned it of him. Venius died at Brussels anno 1634, in the seventy-eighth year of his age. He had two brothers, Gilbert who was a graver, and Peter a painter. He had also the honour of breeding up the famous Rubens in his art.

(A) As Horace's emblems; the profane, all finished with great art
Life of Thomas Aquinas; and the and grace.
Emblems of Love, both divine and

OTT (Henry) a noted divine of Zurich in Switzerland, was born in 1617. His father, who was a minister in the country, put him to board at Zurich with the celebrated Breitinger, whose advice was very serviceable to him. In 1636 he was sent to carry on his studies at Loufanne, and went some time after to Geneva and Groningen, in the company of Hottinger; and having made prodigious improvements under the professors Gomar and Alting, he passed to Leyden and Amsterdam, where he applied himself to Rabbinical learning, and the Oriental languages for five years: at the end of which he made the tour of England and France in his way to his own country. Presently after his arrival, he was presented to the church of Dietlickon, of which he continued minister for twenty-five years. He was nominated professor of eloquence in 1651; of Hebrew in 1655, and of ecclesiastical history in 1668. He held a literary correspondence with several learned men, till his death, which happened in 1682.

The following is a complete list of his works: *Franco Gallia*; *Oratio de causa Jansenitica*; *Quæstio an et quando Petrus fuit Romæ*; *The grandeur of the Roman church*, in Latin, with remarks; *Ὀνοματολογία*, seu nomina hominum propria; *Annales Anabaptistici*; *Examinis perpetui in annales Cæsaris Baronii, centuriæ tres*; *Vindiciæ hujus tractatus adversus Abbatem Reding*; *Oratio in commendationem studii Hebraici*; *De resurrectione*; *Baronii examinis continuatio ad xiii seculum usque*; *De magia licita et illicita*; *De alphabetis et ratione scribendi omnium nationum*; *Universa poësis philologicæ tractata, &c.*

Dictionaire
Alemand of
Basil.

OTWAY (Thomas) a distinguished poet and playwright, was the son of a clergyman of Welbeding in Suffex; in which county he was born, at a place called Trotting, in March 1651. He had his education first at Winchester school, and then at Christ Church college in Oxford, where he was entered a commoner in 1669; but leaving the university without any degree, he went to London, and applying himself to the play-houses, he both wrote and acted in plays for a support. Shadwell was a friend to him (A). After some time, he procured a patron in Charles Fitz-Charles earl of Plymouth, one of the natural sons of king Charles II. and

(A) Wilmot earl of Rochester, in his Session of the poets, calls him Shadwell's Zany.

obtained

obtained a cornet's commission in a new-raised regiment destined for Flanders. Otway accordingly went thither with the rest of the forces in 1677; but not being cut out for a soldier, he returned the following year in very indigent circumstances, so that he was obliged to take up his pen again for a sustenance (B). He continued writing plays and poems till his death, which happened in April 1685. He died at the sign of the bull on Tower-hill, and was interred in a vault under the church of St. Clement's Danes.

Mr. Dryden had some pique against him, probably on account of his friend Shadwell; and in that humour spoke frequently of him with contempt, but changed his note at last, and declared in his favour (C). Mr. Langbaine observes very well, "That his genius in comedy leaned a little too much to "libertinism; but that in tragedy he made it his business "for the most part to observe the decorum of the stage: that "he was a man of excellent parts, and daily improved in his "writing, but yet sometimes fell into plagiarism, as well as "his cotemporaries, and made use of Shakespeare to the "advantage of his purse at least, if not his reputation (D)." 'Tis universally agreed, that he excells in touching the tender passions in tragedy, and that of these his *Orphan* and *Venice Preserv'd* are the best. Mrs. Barry, the celebrated actress, used to say, that in her part of *Monimia* in the *Orphan*, she never spoke these three words, *Ah! poor Castalio!* without tears. These two tragedies, and they only, are still in possession of the stage. The titles of his other plays and poems are inserted below (E).

(B) Athen. Oxon. vol. ii.

(C) Preface to his translation of *Du Fresnoy's Art of painting*.

(D) Account of the English dramatic poets.

(E) These are the following tragedies: *Alcibiades*, acted in 1675; *Don Carlos*, acted in 1676. This succeeded well, as appears by this distich in the Session of the poets:

Don Carlos his pockets so amply
had filled,

That his mange was quite cured,
and his lice were all killed.

Blas and Berenice, in 1677; *The history and fall of C. Marius*, in 1680;

Cheats of Scapin, a farce, from *Moliere*; *Friendship in Fashion*, a comedy; and another, intitled, *The Soldier's Fortune*, in 1684. His poems are, *The poet's complaint to his muse*, 1680; *Windfor Castle*, &c. 1685; *An epistle to R. D.* printed in a collection of *Miscellanies*, in 1684, 8vo; as is also his translation of the sixteenth ode of *Horace*; *An English translation of Phædra to Hypolitus*, printed in the translation of *Ovid's Epistles*, by several hands, London 1681, 8vo; *The Prologue to Mrs. Behn's City-heiress*, or, *Sir Timothy Treatall*, London 1682, 4to.

LOUDIN (Casimir) a learned monk of the order of the Remonstrants, styled Norbertines, was born at Mezieres upon

on the Meuse, February 11, 1638. His father was a weaver, and designed to breed him to his own business; but the son's inclination led him to the study of literature, to which he applied himself against the mind of his parents. In this view he retired in 1656 among the Remonstrants, passed his noviciate or probation in the abbey of St. Paul of Verdun, and made his profession in 1658. He was afterwards sent into France, where he spent four years in the studies of philosophy and theology, and then applied himself particularly to ecclesiastical history, which was his favourite study.

Thus employed, he had lain buried in obscurity among his brother monks for the space of twenty years, when an incident fell out, which gave him an opportunity of making his merit in some measure known to the world. His superiors having placed him, in 1678, in the abbey of Boucilly in Champagne, Lewis XIV. on a journey in 1680, coming to this abbey, stopped to take a dinner there; and because the monks were all afraid to appear, in order to make him the compliments and honours of the house, the office was undertaken by Oudin, who acquitted himself so well, that the king and all the court were extremely surprized to find, in so savage and solitary a place, a person of so much address and good sense; and his majesty, greatly pleased with his reception, ordered the abbey a purse of fifty Louis d'Ores. Father Oudin's abilities being thus discovered, he was sent, in 1684, by Michael Colbert, the principal and reformer-general of this order, to visit the abbeys and churches belonging to them, and to take from their archives whatsoever he found might be of use in his history. On this occasion he went to all the convents in the Netherlands, and returned to France with a large heap of materials, and the following year he made the same researches in Lorrain, Burgundy, and Alsace. In 1683 he was sent to Paris, where he commenced an acquaintance with the Benedictines of St. Maur, and several other learned men. During his residence at Paris, he employed himself in collecting all the works of such of the monks of Lerins as had been raised to the episcopate, which was ready for the press, when he was seized with a disorder which hindered the printing of it. In 1688 he published a supplément of the ecclesiastical writers omitted by Bellarmin, a work which did him much honour (A).

Niceron,
tom. 1 & 10.

In

(A) The title is, Supplementum 1460, vel ad artem typographicam de scriptoribus vel scriptis ecclesiasticis a Bellarmino omissis, ad annum inventam. This being found defective, he published afterwards a complete

In 1690 he quitted France, and went to Leyden, where he embraced the protestant religion, and was made under librarian of the university, and continued at Leyden till his death, which happened in September 1717, in the seventy ninth year of his age. His works not already mentioned may be seen below (B).

plete body of those works, with the title of, *Commentarius de scriptoribus ecclesiæ antiquis illorumque scriptis, adhuc extantibus in celebrioribus Europæ bibliothecis*, a Bellarmino, Possevino, Phil. Labbeo, Gul. Caveo, Lud. Ellio, Du Pin, et aliis omiſſis, in three volumes folio. This is his principal work: But, if we may believe Le Clerc, our author did not understand

either Greek or Latin sufficient for it.

(B) The titles are, *Veterum aliquot Galliæ et Belgiæ scriptorum opuscula sacra, &c.*; *Trias dissertat. critic.*; *Acta beati Luce, abbatis Cuſſiacenſis*; *Le Piemontre de froque*; *Epistola de ratione studiorum suorum.*

OVERALL (John) a learned English bishop, was born in the year 1559 (A); and after a proper foundation of grammar learning, was sent to St. John's college at Cambridge, and became a scholar there; but afterwards removing to Trinity College, was chosen fellow of that society. In 1696 he was appointed *régius* professor of divinity, when he took the degree of D. D. being about the same time elected master of Katharine-hall in the same university (B). Upon the death of Alexander Nowell in 1601, he succeeded to the deanery of St. Paul's, London, by the recommendation of his patron Sir Fulk Greville (C), and queen Elizabeth; and in the beginning of king James's reign, he was chosen prolocutor of the lower house of convocation, and in the ninth year of that reign, he was appointed one of the first governors of the Charter-house hospital, then just founded by Thomas Sutton esquire (D). In April 1614 he was consecrated, by archbishop Abbot at Lambeth, bishop of Lichfield and Coventry; and in 1628 was translated to Norwich, where he died in May the following year. He was buried in that cathedral (E), where he lay unnoticed till some time after the restoration of king Charles II. when Dr. John Cosin, bishop of Durham, who had been his secretary, erected a monument in 1669, on the next pillar to his grave, in honour to his memory,

(A) In the inscription on his monument, he is said to die in 1619, aged sixty years.

(B) Carter's history of Cambridge, under the learned men of St. John's, Trinity and Katharine-hall.

(C) Athen. Oxon. vol. 1.

(D) Bearcroft's history. account of Thomas Sutton, esq; &c.

(E) Le Neve's lives of the protestant bishops.

with a Latin inscription, in which he is declared to be, *Vir undequaque doctissimus, et omni encomio major* (F): A man of universal learning, and above any thing that can be said in his praise.

Mr. Wood observes, that he had the character of being the best scholastic divine in the English nation (G); and Dr. Cofin, who perhaps may be thought to rival him in that learning, calls himself his scholar, and expressly declares that he derived all his knowledge from this man (H). He is also celebrated by Dr. Smith for his distinguished wisdom, erudition and piety. In the controversy which in his time divided the reformed churches about predestination and grace, he held a middle opinion between the remonstrants and the contra-remonstrants, inclining rather to Arminianism, and seems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and influence of archbishop Laud.

Dr. Overall had a particular friendship with Gerard Vossius, and Hugo Grotius, and was much grieved to see the love of peace, and the projects of this last great man to obtain it, so ill requited. He laboured heartily himself to accord the differences in Holland, upon what is known by the name of the Quinquarticular controversy, as appears in part by his letters to the two learned correspondents just mentioned, some of which are printed in the collection, intituled, *Epistolæ præstantium virorum*, &c.

But our bishop is known in England chiefly by his convocation book, concerning which the following account, from bishop Burnet, will not, it is presumed, be unacceptable: "This book, says that historian, was wrote on the subject
" of government, the divine institution of which was very
" positively asserted. It was read in convocation, and passed by that body, in order to the publishing it, in opposition to the principles laid down in the famous book of
" Parsons the jesuit, published under the name of Doleman.
" But king James did not like a convocation entering into
" such a theory of politics, so he discouraged the printing of
" it; especially since, in order to justify the owning of the
" United Provinces, who had lately thrown off the Spanish
" yoke, to be a lawful government, it was laid down, that
" when a change of government was brought to a thorough

(F) Life of bishop Cofin, in Smith's
vitæ præstantium virorum.

(G) Athen. Oxon. vol. 1.

(H) Smith, as before.

“ settlement, it was then to be owned and submitted to as a
 “ work of the providence of God. Here it slept, till arch-
 “ bishop Sancroft, who had got the book into his own hands,
 “ and not observing the last mentioned passage in it, resolv-
 “ ed to publish it in the beginning of king William’s reign,
 “ as an authentic declaration the church of England had
 “ made in the point of non-resistance. Accordingly, it was
 “ published in 4to, as well as licensed, by him ; a very few
 “ days before he was under suspension for not taking the
 “ oaths (1).”

(1) Burnet’s hist. of his own times, vol. 1. folio edition.

OUGHTRED (William) an English divine, celebrated for his very uncommon skill in the mathematics, was born about 1573, at Eton in Buckinghamshire ; and being bred a General Dictionary. scholar upon the foundation of that school, was elected thence, in 1592, to King’s-College in Cambridge ; of which, after the regular time of probation, he was admitted perpetual fellow. He did not neglect the opportunity his education gave him, of improving himself in classical learning, as appears from some of his works, written in very elegant Latin ; but his genius leading him particularly to the mathematics, he applied himself chiefly to that study. He began at the fountain head, and read all the ancient authors in the science, as Euclid, Apollonius, Pergæus, Archimedes, Diophantus, and the rest ; in perusing whose works, he did not content himself, as he tells us in the preface to his Clavis, with barely learning their propositions, but was diligent in looking into the sagacity of their invention, and careful to comprehend the peculiar force and elegance of their demonstrations.

After he had been at Cambridge about three years, he invented an easy method of geometrical dialing, which, though he did not publish it till 1647, was yet received with so much esteem, that Mr. afterwards Sir Christopher, Wren, then a gentleman commoner of Wadham college in Oxford, immediately translated it from the English into Latin. This treatise was added to the second edition of his Clavis, with this title, A most easy way for the delineation of plain sundials, only by geometry, &c. In 1599, Mr. Oughtred commenced master of arts, having regularly taken his bachelor’s degree three years before. In 1600, he projected an horizontal instrument for delineating dials upon any kind of plane, and for working most questions which could be performed by the globe : which instrument was afterwards published, to-

gether with his circles of proportion, in 1633, 4to, by William Forster, who had been taught the mathematics by Mr. Oughtred, but was then himself a teacher of those sciences.

About 1603, he was presented to the living of Aldbury near Guildford in Surry, to which he repaired forthwith, and continued his mathematical pursuits, as he had done in college. The mathematical sciences were the darling object of his life, and what he called the more than Elizian Fields. He became extremely eminent in them; inasmuch that his house, we are told, was continually filled with young gentlemen, who came thither for his instructions. Lord Napier, in 1614, publishing at Edinaburgh his *Mirifici logarithmorum canonis descriptio, ejusque usus in utraque trigonometria, &c.* it presently fell into the hands of Mr. Briggs, then geometry-reader of Gresham college in London: and that gentleman, forming a design to perfect Lord Napier's plan, consulted Mr. Oughtred upon it, who probably wrote his treatise of trigonometry about the same time; since it is evidently formed upon the plan of Lord Napier's canon. In prosecuting the same subject, he invented not many years after an instrument, called, The circles of proportion, which was published with the horizontal instrument, mentioned above. All such questions in arithmetic, geometry, astronomy, and navigation, as depended upon simple and compound proportion, might be wrought by it; and it was the first sliding rule that was projected for those uses, as well as that of gauging.

In 1631 our author published at London, in a small octavo, *Arithmeticae in numeris et speciebus institutio, quæ tum logisticae tum analyticae, atque totius mathematicæ clavis est.* About 1628, the earl of Arundel living then at West-Horsely, though he afterwards bought a house at Aldbury, sent for Mr. Oughtred to instruct his son Lord William Howard in the mathematics; and this clavis was first drawn up for the use of the young nobleman. In this little manual, although intended for a beginner, were found so many excellent theorems, several of which were entirely new, both in algebra and geometry, that it was universally esteemed, both at home and abroad, as a surprizing rich cabinet of mathematical treasures: and the general plan of it has been since followed by the very best authors upon the subject, as by Sir Isaac Newton in his *Arithmetica Universalis*, and lately in Mr. MacLaurin's *Algebra*, printed in 1748. There is in it, particularly, an easy and general rule for the solution of quadratic equations, which is so compleat, as not to admit of being farther perfected: for which reason it has been transcribed, with-

without any alteration, into the elementary treatises of algebra ever since; so that it is no wonder that the *clavis* became the standard book made use of by tutors, for instructing their pupils in the mathematics in the universities; especially at Cambridge, where it was first introduced by Seth Ward, afterwards bishop of Salisbury. It underwent several editions, to which the author subjoined some other things.

Notwithstanding all Mr. Oughtred's mathematical merit, he was, in 1646, in danger of a sequestration by the committee for plundering ministers; in order to which, several articles were deposed and sworn against him: but upon his day of hearing, William Lilye, the famous astrologer, applied himself to Sir Bulstrode Whitlocke and all his old friends, who appeared so numerous in his behalf, that though the chairman and many other presbyterian members were active against him, yet he was cleared by the majority. This Mr. Lilye tells us himself, in the history of his own life and times, where he styles Mr. Oughtred the most famous mathematician then of Europe. The truth is, continues this writer, he had a considerable personage, and that alone was enough to sequester any moderate judgment: besides, he was also well known to affect his majesty. He died in 1660, aged eighty-six years, and was buried at Aldbury. Collier, in his Dictionary, tells us, that Mr. Oughtred died about the beginning of May 1660; for that, upon hearing the news of the vote at Westminster, which passed the 1st of that month for the restoration of Charles II. he expired in a sudden extacy of joy. Mr. David Lloyd, in his memoirs, has given the following short character of him: "That he was as facetious in Greek and Latin, as solid in arithmetic, geometry, and the sphere of all measures, music, &c; exact in his style as in his judgment; handling his tube and other instruments at eighty, as steadily as others did at thirty; owing this, as he said, to temperance and archery; discipling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which in its old order and decency he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He had one son, whom he put an apprentice to a watchmaker, and wrote a book of instructions in that art for his use.

He left behind him a great number of papers upon mathematical subjects; and in most of his Greek and Latin mathematical books, there were found notes in his own hand-writing,

with an abridgment of almost every proposition and demonstration in the margin, which are now in the museum of the late William Jones, esq; F. R. S. These books and manuscripts then passed into the hands of his friend Sir Charles Scarborough the physician; the latter of which were carefully looked over, and all that were found fit for the press, printed in one volume octavo, at Oxford, 1676, under this title: *Gulielmi Oughtredi Etonensis, quondam collegii regalis in Cantabrigia socii, opuscula Mathematica hactenus inedita.* This collection contains the following pieces; 1. *Institutiones mechanicæ.* 2. *De variis corporum generibus gravitate et magnitudine comparatis.* 3. *Automata.* 4. *Quæstiones Diophanti Alexandrini, libri tres.* 5. *De triangulis planis rectangulis.* 6. *De divisione superficierum.* 7. *Musicæ elementa.* 8. *De propugnaculorum munitionibus.* 9. *Sectiones angulares.* In the year 1660, Sir Jonas Moore annexed to his arithmetic, then printed in octavo, a treatise, intituled, “Conical sections; or, The several sections of a cone; being an analysis or methodical contraction of the two first books of Mydorgius, and whereby the nature of the parabola, hyperbola, and ellipsis, is very clearly laid down. Translated from the papers of the learned William Oughtred.”

OVERBURY (Sir Thomas) a polite English writer, memorable chiefly for his tragical end, was of an ancient family, and born in 1581, at Compton-Scorfen in Warwickshire, the seat of Giles Palmer, esq; whose daughter was his mother. He had his school learning there, and at the age of fourteen was entered a gentleman commoner of Queen’s College in Oxford, where he applied himself diligently to his studies; and having acquired a competent stock of logic and philosophy, had a bachelor of arts degree conferred on him November 1598. Afterwards, he went to the Middle Temple in London, his father designing him for his own profession, the law: but his genius leading him to polite literature, the splendor and elegance of a court presently engaged his whole attention; and it was not long before he resolved to push his fortune in it. Accordingly, about the time of the coronation of James I. in 1604, he commenced an acquaintance with the famous Robert Car, afterwards earl of Somerset; and that gentleman, finding Overbury’s accomplishments very serviceable to his ambitious views, entered into the most intimate connexion with him. Every one knows, from what a low station Car was raised, and that his ignorance in literature

ture was one motive for king James's taking him into his favour; who proposed not only to teach him Latin, but to make him as able a statesman as the best of his ministers: so that it is no wonder, that this favourite should be glad to cultivate a familiarity with Overbury, whose uncommon parts and learning could not but be of use to him.

Car, growing in a few years into high favour with his majesty, made use of it, in 1608, to obtain the honour of knighthood for his friend Overbury, whose father he likewise procured at the same time to be made one of the judges for Wales. The year following, Sir Thomas made a tour through Holland, Flanders, and France, and published his observations upon those travels the same year in 4to. In 1612, he assisted his friend, then become lord viscount Rochester, in his amour with the countess of Essex: but being afterwards displeased with his lordship's design of bringing about a marriage with her, he took the same liberty of opening his mind upon this, as he had always done upon other subjects, and declared with great warmth against a match, which he apprehended would prove the ruin of his interest with the viscount. The courtier made no scruple of sacrificing his friend to his love; and disclosing all to the lady, his idol, it was immediately resolved, that the successful issue of their intrigue necessarily required the removal of Sir Thomas out of the way. Accordingly, after some fruitless trials to that purpose, the method of poisoning was pitched on, as the surest in the attempt, and the safest from a discovery, if they could get him into their power. With this view, the minion first obtained for him the offer of an embassy to Russia from his majesty; and then prevailing on him to refuse it, easily procured his imprisonment for a contempt of the king's commands. He was sent to the Tower the 21st of April 1613, and all engines set at work to compass the villainous design. After some time; his father came to town, and petitioned the king for his discharge. He likewise applied to the viscount, to whom several pressing letters were also wrote by Sir Thomas himself, but all to no purpose. Sir Thomas had no suspicion at first, that his imprisonment was his friend's contrivance; but discovering it at length, by his delays to procure his liberty, he expostulated with him by letter in the severest manner, and even proceeded to threats, which terrified Rochester so much, that he charged the lieutenant of the Tower to look to Overbury well; for if ever he came out, it would be his ruin, or one of the two must die. In the mean time, many attempts by poison were made upon Overbury; none of which succeeded,

till a glyster was given him on the 14th of September, under a pretence of removing those complaints, which, unknown to him, were occasioned by their former male-practices on him. He never ceased vomiting and purging till he expired, and being of a strong constitution, he struggled many hours in the agonies of death, which at length put an end to his extreme torture, about five o'clock the next morning. His corpse being exceedingly noisome, was interred about three the same day in the Tower chapel. Immediately after his death, some suspicion of the true cause of it was rumoured about; but the great personages concerned prevailed so far, as to make it believed that he died of the venereal disease. Nevertheless, the whole was discovered about two years after, when the under agents were all apprehended, tried, and executed. The favourite also, now earl of Somerset, as well as his countess, (for he had married the lady some time before) were both tried and condemned, but pardoned by his majesty the following year, 1616. The countess however underwent a much more miserable fate in her death, occasioned by a gangrene in that part, in which she had almost beyond all example shamelessly offended. 'Tis said she had a *procidencia vulvæ et uteri*, which hanging down inverted to her knees, and mortifying piece-meal, occasioned the most exquisite tortures.

Sir Thomas was the author of several works in verse and prose; all which have lately been reprinted at London, 1753, in octavo. His character is represented by an historian of those times, who, having related the occasion and circumstances of his death, proceeds in the following terms: " In this manner fell Sir Thomas Overbury, worthy of a longer life and a better fate; and, if I may compare private men with princes, like Germanicus Cæsar; both by poison procured by the malice of a woman, both about the 33d year of their age, and both celebrated for their skill and judgment in poetry, their learning, and their wisdom. Overbury, continues this writer, was a gentleman of an ancient family, but had some blemishes charged upon his character, either through a too great ambition, or the insolence of a haughty temper.—After the return from his travels, the viscount Rochester embraced him with so entire a friendship, that, exercising by his majesty's special favour the office of secretary provisionally, he not only communicated to Sir Thomas the secrets, but many times gave him the packets and letters unopened, before they had been perused by the king himself; which, as it prevailed

" too

Weldon's
court and
character of
king James.

“ too much upon his early years, so as to make him, in the
 “ opinion of some, thought high and ambitious, yet he was
 “ so far from violating his trust and confidence, that he re-
 “ mains now one example among others who have suffered
 “ in their persons or their fortunes for a freedom of advice,
 “ which none but sincere friends will give, and many are
 “ such ill friends to themselves as not to receive.”

Being never married, he left no issue; so that the family estate came to his younger brother, whose son, Sir Thomas Overbury, was also the author of some pieces. These are,
 1. “ A true and perfect account of the examination, trial,
 “ condemnation, and execution of Joan Perry and her two
 “ sons, for the supposed murder of William Harrison, written
 “ by way of letter to Thomas Shirley, M. D. in London,
 “ 1676, 4to.” This is one of the most remarkable incidents in story. Harrison was not really murdered, but conveyed away alive by a gang of Mohocks and carried to Turkey, where, coming into the hands of a physician, he acquired some skill in that faculty; and at length, after many years absence, found means of getting away, and returned home, to the great astonishment of every body, since the sufferers for his supposed death had actually confessed the murder. 2.
 “ Queries proposed to the serious consideration of those, who
 “ impose upon others in things of divine and supernatural re-
 “ velation, and prosecute any upon the account of religion;
 “ with a desire of their candid and christian resolution there-
 “ of;” printed in 1677. In answer to which there came out the same year, “ *Ataxiæ obstaculum*; an answer to cer-
 “ tain queries, intituled, *Queries Proposed, &c.*” Upon this, Sir Thomas wrote a reply, intituled, 3. “ *Ratiocinium*
 “ *Vernaculum*, or, a reply to *Ataxiæ Obstaculum, &c.*”

OVIDIUS (Publius Nafō) one of the finest poets of the Augustan age, was the son of a Roman knight, and born at Sulmo, a town in the country of the Peligni, about ninety miles from Rome. He was born the 19th of March, about forty-three years before Christ, and in the year of Rome 710; that memorable year, when the consuls, Hirtius and Pansa, were slain in the battle of Mutina against Antony. From his youth, his inclinations lay towards poetry, which however, upon his father's intreaties, he forsook, and studied the law, forming himself to the bar. How his father dissuaded him from poetry, is pleasantly described by himself:

Cicero in
 vit. Ovid.
 J. Mason in
 vit. Ovid.
 Bayle's
 Dict. in
 OVID.
 Crusius's
 lives of the
 Roman
 poets, vol I.

Sæpe pater dixit, studium quid inutile tentas ?
Mæonides nullas, ipse reliquit opes.

Tristium, lib. iv.

alluding to the meanness of Homer's circumstances. He studied eloquence under those eminent masters, Arellius Fuscus and Porcius Latro, whose characters are so finely drawn by Seneca, who also mentions Ovid's improvements under them; insomuch that he determined several private causes very judiciously, and frequently pleaded with great force of eloquence in the court of the centumviri. He was likewise made one of the triumviri, who were magistrates of great authority, and tried capital causes.

Soon after he had put on the toga virilis, which was done at seventeen years of age, Augustus honoured him with the latus clavus, an ornament only worn by persons of quality; but upon the death of his elder brother, by which he came into the possession of an easy fortune, he bid adieu to law and the bar, and devoted himself entirely to the muses. His fine parts were soon distinguished by the Roman wits, and introduced him into the company of Tibullus, Severus, Sabinus, Flaccus, &c. all men of quality and polite letters: and the learned Hyginus is said likewise to have been his intimate friend. He soon discovered a genius, adapted to all kinds of poetry; in which he might have excelled, if he had had but calmness and application, to correct the luxuriancy of a most fertile fancy. He was exceedingly amorous in his youth, and addicted beyond measure to venereal pleasure: he informs us himself of the qualifications with which nature had endowed him for that exercise, and the use he had made of them:

Exigere a nobis angusta nocte Corinnam
Me memini numeros sustinuisse novem.

Amor. Lib. iii. Eleg. 7.

He found himself fresh and gay in the morning, after passing a whole night in amorous embraces; and wished to die in the actual fruition of that pleasure. Bayle says, it was almost his only vice; and it is very well it was, since he seems to have known no bounds in transgressing. He did not content himself with loving, and making conquests in the way of gallantry, but he likewise taught the public the art of loving, and of making themselves beloved; that is, he reduced into a system a most pernicious science, of which nature gives us but too many lessons, and which only tends to the dishonour of families, and of the poor husbands in particular. This

poet's writings on love are the obscenest pieces we have remaining of antiquity : not that we find in them the obscene expressions of Catullus, Horace, Martial, and Juvenal, or the scandals of the sin against nature, of which these poets speak so freely ; but the delicacy, the well chosen terms which Ovid excelled in, render his works the more dangerous, since by this means they represent, in a very intelligible and elegant manner, all the most lascivious tricks and impurities of love. Nor does he write in all this upon the credit of others, but from his own practice. It is true, that in his apology, which he composed in the place of his exile, he protests he had not committed the actions he described, and that his head had a greater share in these descriptions than his heart : but he is hardly to be credited in this, since it is not easy to conceive that any man, who had not been deeply immersed in lewdness, should have been able to describe its various tricks and habits in the manner he has done.

In the mean time, he found leisure from his gallantries, to indulge his other passion for poetry ; and wrote several things of various kinds. He wrote his Heroic Epistles and his Fasts. He wrote a poem de piscibus, which Oppian is said to have imitated in his Halieutics ; and some say other things, which are lost. There was also a tragedy of his composing, called Medea, much commended by Quintilian, and generally admired by the ancients as an excellent piece. His last work before his banishment was the Metamorphoses, which is in many respects his finest work, although it did not receive his last hand. It was chiefly from this beautiful work, that he expected immortality ; but finding himself condemned to banishment, he threw it into the fire, either out of spite, or because he had not put the finishing hand to it. Some copies which had been taken of it, were the cause of its not being lost. Ovid lived mostly at Rome, near the capitol, or only retired to his fine gardens a little out of the town in the Apian way, though he had another villa in his native country. He married young, and had three wives, two of which he soon repudiated after marriage : his last wife Perilla, who remained inviolably faithful to him, even after he was banished, he tenderly loved, and has frequently celebrated her beauty and virtue.

Thus the poet passed the better part of his life, in a full enjoyment of his friends and the muses ; when by some indiscretion in his conduct, or by an accidental discovery of some passages at court, he incurred the displeasure of Augustus, and by him was banished at fifty years of age to Tomi, a town in

in Pontus, situated on the Black Sea near one of the mouths of the Danube. He was banished for writing loose verses, and corrupting the Roman youth; but it is agreed on all hands, and is in effect owned by himself, that this was rather the pretence than the real cause of his exile. He says, in several parts of his works, that the causes of his misery were two: his having composed books on the art of love, and his having seen something. He does not tell us, what it was he saw, but gives us to understand, that his books contributed less to his disgrace, than that did; and on his complaining to love, that, after labouring to enlarge his empire, he obtained nothing for his reward but banishment, Love answers, "You know very well, that was not the thing which did you most harm."

Utque hoc, sic utinam defendere cætera posses,
Scis aliud, quod te læserit, esse magis.

De Ponto. Lib. iii. Ep. 3.

He compares himself to unfortunate Actæon, who had undesignedly seen Diana naked, and suffered for it;

Cur aliquid vidi? cur noxia lumina feci?

Cur imprudenti cognita culpa mihi est?

Inscius Actæon vidit sine veste Dianam:

Præda fuit canibus non minus ille suis.

Tristium, Lib. ii. v. 103.

Various attempts have been made to conjecture what it was he saw. 1. Some have persuaded themselves, that he surprised Augustus in a flagrant crime with his daughter Julia; and this persuasion they ground upon a passage of Suetonius, where the emperor Caligula is said to have declared his mother to have sprung from the incestuous commerce of Augustus with Julia. But Suetonius says nothing to countenance this report of Caligula; rather otherwise, for he calls it incestatio Augusti: nay, Suetonius does not say, that there was any report of such a commerce, which if there had, he certainly would have done, for he took a particular pleasure in relating such kind of anecdotes. Others again have fancied, that he himself had been too familiar with that wanton princess: but this supposition is attended with insuperable difficulties, and plainly inconsistent with all he has hinted about the cause of his exile, which was not love, but something he had seen; so that we, like others before us, must be content to leave this matter just as we found it.

In v't. Calig.
c. 23.

But

But let this fault be what it would, Augustus continued inexorable; nor could his most submissive importunities and flattering addresses, although often repeated, get him recalled, or so much as removed to a better place of confinement. He praised the emperor with such extravagance, as bordered even upon idolatry; and he made an idol of him literally, as soon as he heard of his death: for he not only wrote his elegy, but consecrated a chapel to him, where he went every morning to invoke him. The successor no doubt had his share in this adoration, and was probably the real motive to it: but all would not do; the court continued as inexorable under Tiberius as before, and the unhappy Ovid died in exile, when he was near sixty years of age. His death, according to Apuleius, happened the same day with that of Livy, the celebrated Roman historian. He was, as he has described himself, of a pale complexion, middle stature, slender and not large-limbed, yet strong and nervous. He was greatly honoured and respected by the Barbarians, who made a general mourning at his death, and buried him in a stately monument before the gates of their city. He wrote an infinite number of verses in his exile, of which remain his *Tristium* and epistles ex Ponto: and, as Mr. Cowley remarks, one may see, by the stile of these, very unlike that of his *Metamorphoses*, the humble and dejected spirit with which he wrote. The cold of the country, and his own despair, had benumbed his faculties; and though it is indeed Ovid that writes at Tomi, yet how much changed from Ovid who wrote at Rome!

The works of Ovid are well known, and his poetical talents have with justice raised him to the highest rank among the Roman poets. It is allowed that he was the best bred gentleman of all the celebrated geniuses of the age he lived in. No man, as Scaliger says, ever did or can imitate the easiness of stile which was in Ovid: his great fault was, that he had too much wit, and too much luxuriancy of fancy, which he either knew not how, or had not patience, to correct. The most celebrated of the elegiac writers were Tibullus, Propertius, and Ovid: Tibullus is elegant and polite, Propertius high and noble, but Ovid more natural and moving. The six books of his *Fasti*, which he sent to Germanicus the son of Drusus, contain variety of choice learning. Selden calls this poet a great canon lawyer, merely from these books, as giving us the best account of the religion and festivals of the old Romans. The *Epistles* are reckoned the most polite part of all Ovid's works: Rapin calls them the flower of the Roman

Blount's
Censura Ju-
thorum.

August. hist.
scriptores.

man wit. His Art of Love, and Amorous Poems, are finely writ, but infinitely pernicious to morals. The emperor *Ælius Verus* was so delighted with his *De arte amandi*, that he often read it in bed, and laid it under his pillow, when he went to sleep. It is much to be feared, that many others have done the same. *Ciofanius* says, *Ovid* was so exquisitely skilled in the Latin tongue, that if the Roman language was utterly lost, and nothing left but the works of *Ovid*, they alone would be sufficient to retrieve it. He is much nearer the truth than those critics, who have despised the Latin of this poet, as if he was as corrupt in his stile, as he was in his morals. These, as *Bayle* says, would have met but with a sorry reception from *Alphonso*, king of Naples; who, being with his army in the neighbourhood of *Sulmo*, asked if it is certain that *Ovid* was born there? and being informed it was, saluted the town, and paid his acknowledgments to the genius of the country, which had produced so great a poet. He added, that he would willingly resign part of his territories, to call to life again that man, whose memory was dearer to him, than the possession of *Abruzzo*.

The best editions of *Ovid* are, that of *Daniel Heinsius* by *Elzevir*, 1629, three vols. 12mo; that in *usum Delphini*, 1688, four vols. 4to; that of *Leyden*, 1702, three vols. 8vo; that of *Burman*, *Leyden* 1714, four vols. 4to.

Memoirs of
the life of
Dr. Owen,
prefixed to a
collection of
his sermons,
tracts, &c.
Lond. 1721,
folio.

Wood's
Athen.
Oxon. v. ii.

OWEN (Dr. John) an eminent English divine among the independents, and sometimes stiled the Prince, the Oracle, and the Metropolitan, of that sect, was born in 1616, at *Hadham* in *Oxfordshire*, of which place his father was vicar. He had his school learning at *Oxford*; and being a boy of extraordinary parts, made so quick a proficiency, that he was admitted into *Queen's College* at twelve years of age, under the learned *Dr. Barlow*, afterwards bishop of *Lincoln*. He took his first degree in arts in 1632, and his second in 1635: but being soon after dissatisfied with the new regulations enjoined the university by the statutes of archbishop *Laud* their chancellor, he refused to comply with them. Upon this, his friends forsook him, as infected with puritanism; and from the resentment of the *Laudean* party, his situation in the college became by degrees so uneasy, that he was forced to leave it in 1637. This he esteemed a suffering for conscience sake; and hence he gave way to some unfavourable thoughts of the church establishment.

He had hitherto been educated by an uncle, a gentleman of a fair estate in *Wales*, who had a design also to make him his heir:

heir : but all supplies from him being discontinued, something was to be done for a support. Accordingly he took orders, and became chaplain, first to Sir Robert Dormer of Ascot in Oxfordshire, being tutor at the same time to his eldest son ; and next to John Lord Lovelace of Hürley in Berkshire. He was in this last gentleman's service at the breaking out of the civil wars, when he openly avowed the cause of the parliament ; which conduct was so vehemently resented by his uncle, a zealous royalist, that he absolutely discarded him, and left his estate to another. Lord Lovelace, however, though siding with the king, yet continued to use his chaplain with great civility ; but going at length to the king's army, Mr. Owen went up to London, and shortly after was perfectly converted to the principles of the nonconformists.

In 1642, came out his book, called, A Display of Arminianism, which met with such a reception, that it laid the foundation of his future advancement. The committee for purging the church of scandalous ministers paid such a regard to it, that Mr. White their chairman soon after sent a special messenger to our author, with a presentation to the living of Fordham in Essex, which he accepted, and took a wife soon after. He had been at Fordham about a year and a half, when, upon a report that the sequestered incumbent was dead, the patron, who had no kindness for Mr. Owen, presented another to the living ; upon which the earl of Warwick, being patron of the church of Coggeshall, a market town about five miles distance, very readily gave him that living. Hitherto he had followed the presbyterian way ; but he had not been long at Coggeshall, when he declared on the side of independency ; and he formed a church there upon these principles, which continued long in a flourishing state, and was in good condition so lately as the year 1721.

His fame began now to spread through the city and country ; and the independent party prevailing, he was sent for to preach before the parliament, on one of their fast days, April 29, 1646. When Colchester was besieged in 1648, Fairfax, quartering some days at Coggeshall, became acquainted with our minister ; and, upon the surrendry of the town to the parliament forces, he preached the thanksgiving sermon there upon that occasion. He was again required to preach before the house of commons, January 31, 1648 9, the next day after the murder of king Charles ; and afterwards, on the 28th of February, being the day of humiliation for the intended expedition to Ireland. Cromwell, who had never heard Mr. Owen preach before, was present at this last discourse, and

was

was extremely pleased with it. Our preacher designed to go to his cure at Coggeshall within two days, but thought himself obliged to make his compliments to Fairfax first. While he was waiting for admission, in comes Cromwell, who at sight of him came directly up to him; and laying his hand familiarly on his shoulder, said, "Sir, you are the person that I must be acquainted with." Mr. Owen replied, "That will be more to my advantage than yours, Sir". "We shall soon see that," says Cromwell; and taking him by the hand, led him into Fairfax's garden, and from that time held a most intimate friendship with him, as long as he lived.

For the present, Cromwell desired his company into Ireland, and that he would reside there in the college of Dublin; which he did, but returned in about half a year. In September 1650, he went, by Cromwell's appointment, into Scotland, but returned also from thence, after about half a year's stay at Edinburgh. By an order of parliament, on the 18th of March the same year, he was promoted to the deanery of Christ-church; whither he went to reside in 1651. Cromwell was now the chancellor of the university; and in September 1652, he nominated our dean his vice chancellor. He was created doctor of divinity by diploma in December 1653. In the protector's parliament, which met the 3d of September 1654, our vice-chancellor offered himself a candidate for the university; and to remove the objection of his being a divine, 'tis said he renounced his orders, and pleaded that he was a layman. Accordingly he was returned; but his election being questioned by the committee of elections, he sat only a short time in the house. He was continued in the post of vice-chancellor for five years, by which office he had it in his power to shew his dislike to the habits and other forms required by the Laudean statutes. He exerted this power to the utmost; nevertheless, it must be observed, in justice to him, that he gave many instances of his moderation. Tho' he was often urged to it, yet he never molested the meeting of the royalists at the house of Dr. Willis the physician, where divine service was performed according to the liturgy of the church of England, not far from his own lodgings at Christ-church. In his office also of commissioner for ejecting scandalous ministers, for such he was, he frequently over-ruled his brethren in favour of such royalists, as were eminently deserving; and particularly in the case of Dr. Edward Pococke.

Richard Cromwell succeeding his father as chancellor in 1657, Dr. Owen was removed from the vice-chancellorship;

as he was also from Richard's favour, when he became protector the following year. This blow came from the presbyterians, who were exceeding bitter against him. Bishop Burnet relates an extraordinary piece of behaviour in Dr. Owen, upon the death of Oliver. He tells us, that Dr. Tillotson, happening to be at Whitehall on a fast day of the household, about a week after, went out of curiosity into the presence chamber, where the solemnity was kept, and saw there on one side of the table the new protector, placed with the rest of his family, and on the other six preachers, among whom were Dr. Owen, Dr. Goodwin, Mr. Caryl, and Mr. Sterry: with whose sallies of enthusiasm Tillotson was much disgusted, God being in a manner reproached with the late protector's services, and challenged for taking him away so soon. Dr. Goodwin, who had pretended to assure them in a prayer, a few minutes before he expired, that he was not to die, had now the confidence to say to God, "Thou hast deceived us, and we are deceived:" and Mr. Sterry, praying for Richard, used these indecent words next to blasphemy, "Make him the brightness of the father's glory, and the express image of his person." No particular expression of Dr. Owen is recorded; yet no one can doubt of his boldness, after the perusal of his sermon upon the death of Ireton, whom he canonizes for a saint, and compares with the prophet Daniel, although he was a most dark, unrelenting, bloody villain.

*Hist. of his
own times,
vol. i. p. 82
folio.*

At the dawn of the restoration in 1659, he was ejected from the deanery of Christ-church: however, he had taken care to provide himself a comfortable retreat at Stadham, having a little before purchased a good estate with an handsome house upon it. He employed his talents in preaching as oft as he had opportunity, and in writing books, some of which had a real use and value. One of these, intituled, *Animadversions on Fiat Lux*, in 1662, coming to the hands of the lord chancellor Clarendon, he was so much pleased with it, that he sent for Owen by Sir Bulstrode Whitelocke, and acknowledging the service done to protestantism by this book, offered to prefer him in the church, if he would conform: but the doctor refused the condition. It would be wrong, however, to form a judgment of the book from this compliment, since it is more than probable, that the chancellor acted herein from principles of policy. Nevertheless, it must be owned, that Dr. Owen had uncommon parts and learning, and what would have been sufficient to have made him an useful and valuable man in his generation, if they had

not been unhappily employed in the cause of fanaticism and rebellion; yet he had moderation enough in his temper to draw respect and esteem from persons of opposite principles; and he had also friends among the nobility and the bishops; among the latter of whom were Wilkins bishop of Chester, and Barlow bishop of Lincoln, formerly his tutor. Some years before he died, he was often ill, and sometimes kept his chamber and bed; yet, whenever he was able to sit up, he would be continually writing. He had lived in London, almost ever since the Restoration; but his infirmities growing upon him, he went to Kensington for the benefit of the air, and spent some time there. From thence he removed to Ealing, to a house of his own, where he died the 24th of August 1683, in the 67th year of his age.

He was a very voluminous writer; his works amounting to seven volumes in folio, twenty in quarto, and about thirty in 8vo. They are now seldom to be seen, much less read. His character is represented differently, according to the affections of the designer. Mr. Wood, after censuring him in many respects, declares however, that, “to speak impartially, he was a person well skilled in the tongues, Rabbinical learning, and Jewish rites and customs; that he had a great command of his English pen, and was one of the genteelest and fairest writers who have appeared against the church of England.”

OWEN (John) in Latin called Audōenus, a most noted English epigrammatist in the seventeenth century, was born at Armon in Caernarvenshire; and being bred at Winchester school, was chosen thence a scholar of New College in Oxford, of which he became professor and fellow in 1582. He proceeded LL. B. in 1690, but quitting his fellowship the next year, he taught school at Trylegh near Monmouth, and about the year 1594, was chosen master of the free school founded by Henry VIII. at Warwick. He constantly laboured under that epidemical disease of the poets, indigence, which too proceeded from the ordinary cause of having more wit than wisdom. He had a rich uncle, upon whom lay his chief dependence, who was either a papist, or at least popishly inclined: yet Owen's genius being peculiarly turned for epigrams, he was not able to resist the charm of the following very poignant satirical distich, upon that religion:

“An fuerit Petrus Romæ sub iudice lis est;
“Simonem Romæ, nemo fuisse negat.”

Whether

Whether at Rome Peter e'er was or no;
Is much disputed still, I trow:
But Simon's being there, on neither side
Was ever doubted or denied.

This he printed, among others; in 1606, at London; whence the book coming quickly into the inquisitors hands at Rome, was put into the Index Expurgatorius: whereupon the uncle struck him out of his will, and resolved to take no more notice of him (A).

However, he found a patron in his relation and countryman Dr. John Williams, bishop of Lincoln, and lord keeper of the great seal, who contributed to support him several years during his life; and after his death, which happened in 1622, erected a monument to his memory, with his bust in brass, crowned with lawrel, on the pillar next to the consistory stairs in St. Paul's cathedral, London, where he was interred (B). Under the bust is an hexastich epigram, from which we learn, that our poet's person was little, as well as his fortune, but not so his fame. Dr. Williams's generosity is mentioned in an epigram also, by Richard Bruch, in a collection intituled, *Epigrammatum Hecatondades duæ*, Lond. 1627, 8vo. An elogium on him was also written in an epigram by John Stradling, in *Epigrammatum*, lib. iv. p. 159; and another by John Dunbar, a Scotsman, in *Centur. 4. epigram.* Lond. 1616; 8vo. num. 66. But he is censured by many, as well as Baillet, for his obscenities, and for his defects in the purity of his stile, and the prosody of measure.

Wood's
Athen.
Oxon. &
Hist. & an-
tig. of Ox-
ford.

His epigrams first came out in the following order of time: 1. Epigram. lib. 3. ad Mariam Nevill comitis Dorcestriæ filiam dicati, Lond. 1606, 8vo. printed twice that year. 2. Epigram. liber singularis; ad doctissimam heroinam D. Arabellam Stuart. 3. Epigram. lib. 3. ad Hen. principem Cambriæ duo; ad Carolum Ebor. unus. 4. Epigram. ad tres Macænates, libri tres, &c. 5. *Monastica quædam Ethica et Politica veterum sapientum*: all which coming out as successive additions to the several editions of the three first books, were at length published in one volume 8vo. and 12mo. both in England and foreign countries. A select number of them

(A) Möreri tells us that this story is treated as a fable by M. de la Monnoye, who defends Owen against Baillet's virulence, in respect to his obscenities, shrewdly remarking, that they are nothing in comparison of the infamous ones of Aretin, Franes,

Molza, and Bernia: all which Baillet had passed in silence under the articles of those authors, excolans culicem et glutiens camelum, straining at a gnat, and swallowing a camel.

(B) Dugdale's Hist. of St. Paul's.

were translated into English verse by John Vicars, usher of Christ-church hospital, London, and published in 1619. Thomas Beck also, of the Inner Temple, gent. translated 600 of them into English verse, which were printed with *Martial de Spectaculis*, or the rarities to be seen in Rome, and with the most select epigrams of Sir Thomas More; to which is annexed a century of heroic epigrams, all published under the title of *Parnassi Puerperium*, London 1659, 8vo. Lastly, Thomas Harvey englished most, or all of them. There is also a Spanish translation of them, printed under this title, *Agadezas du Juan Owen*, traduzidas par Fr. de la Torre, Madrid, 1674, and 1682, in two vols. 4to. Lastly, a French translation of a select number of them, intituled, *Les Epigrammes d' Owen*, traduites en François par N. le B. [Brun], was printed at Paris in 1709, 12mo.

OZANHAM (James) an eminent French mathematician, was descended of a family of Jewish extraction, but which had long been converts to the Romish faith, some of whom had held considerable places in the parliaments of Provence. He was born at Boligneux in Bressia, in the sovereignty of Dornby, in 1640; and being a cadet, though his father had a good estate, yet that, by the custom of the country, descending to the eldest son, it was thought proper to breed James to the church, in order to qualify him for some small benefices which belonged to the family. Accordingly he took the tonsure, and studied divinity four years: but this was purely in obedience to his father; and therefore upon the old gentleman's death, he devoted himself entirely to the mathematics, which had been his inclination from his infancy. Some mathematical books which fell into his hands, first excited his curiosity, and genius concurring, he made so great a progress without any master, that at the age of fifteen he wrote a treatise of that kind, which was of good use to him in his subsequent works; and now he resolved to stick to them without a patrimony. For a support therefore, he went to teach them at Lyons.

The project succeeded very well there, and after some time his generosity procured him a better residence. Among his scholars were two foreigners, who being disappointed in their expectation of some bills of exchange for a journey to Paris, expressed their uneasiness to him. He asked them how much would do, and being told fifty pistoles, he lent them the money immediately, even without their note for it.

Upon

Upon their arrival at Paris, mentioning this generous action of their master to Mr. Dagaesleau, father of the chancellor, this magistrate was touched with it, and engaged them to invite Ozanham to Paris, with a promise of his favour. The opportunity was eagerly embraced; and he was scarcely arrived at that city, when an accident happened, which bid fair towards making him an independent fortune. His mother falling sick desired to see him: he hastened to her, but found her dead. She had designed to make him her heir, but was prevented by her eldest son. Our cadet therefore returned to Paris, and broke off all correspondence with a family, of which he enjoyed nothing but the name.

The business of teaching the mathematics brought him in a considerable income; but he wanted prudence for some time to make the best of it. He was young, handsome and sprightly, loved both gaming and gallantry, which continually drained his purse. Among others, he had a love intrigue with a woman who lodged in the same house with him, and set herself out for a person of condition. She and her gallant were not sparing of his Louis d' Ors to support it. However, this expence in time led him to think of matrimony; but being born under an unthriving planet, he married a woman with almost no fortune. 'Tis true, she made amends for that defect by her modesty, virtue, and sweet temper; so that though the state of his purse was not mended, yet he had more home-felt enjoyment than before, being indeed completely happy in her as long as she lived; so that by her death, which happened in 1701, at the age of sixty-one, he lost all the satisfaction of his life. Neither did this misfortune come without a companion; for the war breaking out at the same time, on account of the Spanish succession, swept away all his scholars, who being foreigners, were obliged to leave Paris. Thus he sunk into a very melancholy state, under which indeed he received some relief, in the honour of being admitted this same year an eleve of the royal academy of sciences.

He seems to have had a pre-sentiment of his death from some lurking disorder within, of which there appeared no outward symptoms. In that persuasion he refused to engage with some foreign noblemen, who proposed to be his scholars, alleging that he should not live long enough to carry them through their intended course. Accordingly, he was seized soon after with an apoplexy, which carried him out of the world in less than two hours, on the 3d of April 1717, being then seventy-seven years old. He was of a mild and calm disposition, a

Bayle et
L'Avocat.

cheerful and pleasant temper, endeared by a generosity almost unrivaled. His manners were irreproachable after marriage, and he was sincerely pious, and zealously devout, studiously avoiding to meddle in theological questions. He used to say that it was the business of the Sorbonne doctors to discuss them, of the pope to decide them, and of a mathematician to go straight to heaven in a perpendicular line. He left no issue; for though his wife brought him no less than a dozen children, yet they all died young. We shall insert a list below of his books, which at that time were all esteemed (A),

(A) These are, 1. *La geometrie pratique*, &c. Paris 1684, 12mo. 2. *Tables des Sinus, Tangentes et Secantes*, &c. avec une traite de trigonometrie, &c. Paris 1685, 8vo. and again with additions in 1710. 3. *Traite des lignes du premier genre de la construction des equations, et de lieux geometriques*, &c. Paris 1687, 4to. 4. *L'usage de compas de proportion*, &c. augmente d'un traite de la division des champs, Paris 1688, 8vo. and again in 1704. 5. *L'usage de l'instrument universel pour resoudre promptement, et tres exactement tous les problemes de la geometrie pratique sans aucun calcul*, Paris 1688, 12mo. and again in 1700. 6. *Dictionnaire mathematique*, &c. Paris 1690, 4to. 7. *Methode generale pour tracer les cadrans*, &c. Paris 1673, 12mo. and again with additions in 1685, 12mo. and reprinted several times. 8. *Cours de mathematiques*, &c. Paris 1693, 8vo. five vols. 9. *Traite de la fortification*, &c. Paris 1694, 4to. 10. *Recreations mathematiques & physiques*, &c. Paris 1694, 8vo. 2 vols. and again with additions in 1724, 8vo. 4 vols. 11. *Nouvelle trigonometrie*, &c. Paris 1699, 12mo. 12. *Methode facile pour arpenter mesurer toutes sortes de superficies*, &c. Paris 1699, 12mo. and again with corrections in 1725. 13. *Nouveaux elements d'Algebre*, &c. Amsterdam

1702, 8vo. recommended by Mr. Leibnitz in *Journal des Scavans* of 1703. 14. *La perspective theorique et pratique*, Paris 1711, 8vo. 15. *Le geographie et cosmographie*, &c. Paris 1711, 8vo. Mr. Ozanham also published *Les elements d'Euclide*, par le P. Deschales, Paris 1709, 12mo. and again in 1720; *Geometrie pratique* du Pierre Boulanger augmentée de plusieurs notes, & d'un traité de l'arithmetique par geometrie, Paris 1691, 12mo. *Traite de la sphere du monde*, par Boulanger, Paris, 12mo. Our author has likewise the following pieces in the *Journal des Scavans*; 1. *Demonstration de ce theoreme; Que la Somme ou la difference de deux quarré-quarrez ne peut être un quarré-quarré*, *Journal* of May 1680. 2. *Reponse a un problème proposé par M. Comiers*, *Journal* of Novemb. 17, 1681. 3. *Demonstration d'un problème touchant les racines fausses et imaginaires*, *Journal* of the 2d and 9th of April 1685. 4. *Methode pour trouver en nombres la racine cubique et sur solide d'un binome quand il y en a une*, *Journal* of April 9, 1691. Lastly, in the *Memoirs des Trevoux*, he has this piece, *Reponse aux principaux Articles, qui sont dans le 23me Journal de Paris de l'ann 1703, touchant la premiere partie de son Algebre*, inserted in the *Memoirs* of Decemb. 1703.

P.

PACE (Richard) a very learned Englishman in the sixteenth century, was born about the year 1482, probably at Winchester, and educated at the charge of Thomas Langton, bishop of that diocese, whom he served as amanuensis. The bishop being much pleased with his proficiency, and particularly delighted with his genius for music, sent him to Padua to improve himself. There he met with Cuthbert Tunstall, afterwards bishop of Durham, and William Latimer, by whose instructions he was much profited. Upon his return home he settled at Queen's College in Oxford, of which his patron bishop Langton had been provost, and soon after was taken into the service of Dr. Christopher Bainbridge, who succeeded his first patron in the provostship, and became a cardinal. From the service of the cardinal he was sent for to court, his accomplishments rendering him very acceptable to Henry VIII. who made him secretary of state, and employed him in matters of high concern. Though much immersed in political affairs, he went into orders, and in the beginning of 1514 he was admitted prebendary of Bugthorp, in the church of York, in the room of Thomas, afterwards cardinal, Wolsey, then consecrated bishop of Lincoln. And on the 20th of May the same year he was promoted to the archdeaconry of Dorset.

These preferments were conferred upon him while he was employed in foreign embassies by the king, who likewise made him dean of St. Paul's, London, upon the death of Dr. Colet in 1519. He was also made dean of Exeter about the same time. In 1524 he was made prebendary of Combe and Harnham, in the church of Sarum (A): and upon the demise of pope Leo X. the same year, the dean was sent to Rome to solicit the papal chair for cardinal Wolsey; but the pope was elected before his arrival there (B).

(A) About this time he shewed himself to the university of Oxford, by certain customs belonging to that university.

(B) Stow's Annals, under the year 1521.

This proved the epocha of his troubles; for being employed, not long after, ambassador to Venice, he fell under the displeasure of Wolsey, for which two reasons are assigned; first, That he had shewed a readiness to assist Charles duke of Bourbon with money, for whom the cardinal had no great affection; and, secondly, That he had not forwarded the cardinal's designs of obtaining the papacy. Upon these two reasons Wolsey became inflamed against him, and took such courses, that for the space almost of two years, he had neither writing from the king or council how to proceed in his business at Venice, nor any allowance for his diet, notwithstanding he had sent letters very often for the same to England. Upon this, and especially some private intimations of his friends at home concerning the cardinal's usage of him, he took it so much to heart, that he became bereft of his senses. As soon as his frenzy, and the reason thereof, was made known to the king, he was ordered home; and being carefully attended by the physicians at his majesty's command, was restored in a short time to his senses, and studied the Hebrew language, with the assistance of Robert Wakefield.

In these lucid intervals he was introduced to his majesty at Richmond, who expressed much satisfaction at his recovery, and admitted to a private audience, which he made use of to remonstrate against the cardinal's cruelty to him. But the cardinal was too hard for him; and being urged by the king to purge himself of the charge, he summoned Pace before him, where he sat in judgment with the duke of Norfolk and others, who condemned Pace, and sent him to the Tower of London, where he was confined for two years, till he was discharged by the king's command.

He resigned his deaneries of St. Paul and Exeter a little before his death; and retiring to Stepney for his health, he died there, and was buried in the chancel of that church, in 1532, not being quite fifty years old. He published several pieces (c).

There

(c) The titles of which are as follow; 1. *De fructu qui ex doctrina percipitur liber*, Basil 1517, 4to. dedicated to Dr. Colet. It was written by our author at Constance, while he was ambassador in Helvetia; but as he inveighed much against drunkenness as a great obstacle to the attaining of knowledge, the people there supposing it designed to reflect upon

them, wrote a sharp answer to it. Erasmus was also highly incensed at some passages in this piece, and calls it an indiscreet performance, and a silly book, in which Pace had, between jest and earnest, represented him as a beggar, and a beggar hated by the clergy. He advises Sir Thomas More to exhort Pace, since he had so little judgment, rather to confine himself to the

There is an elegant and just character of him by Leland, in his encomium written upon his return from Venice. He was much esteemed by the learned men of his time, especially Sir Thomas More, and Erasmus, who styles him *Utriusque literaturæ calentiſſimus*, and wrote more letters to him than to any one of his learned correspondents. He had a great opinion of Pace for his candour and sweetness of temper; so that he was much afflicted at his misfortunes, and could never forgive the man that caused them. As Pace succeeded Colet in the deanery of St. Paul's, it had been well if he had used his caution too in absenting himself from court after the cardinal came to be prime minister. Mr. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was also, says that antiquary, and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in music; highly in the king's favour, and well heard in matters of weight. There is extant a remarkable letter of his to the king, written in the year 1527, wherein he very honestly gives his opinion concerning the divorce; and Dr. Fiddes observes, that he always used a faithful liberty to the cardinal, which brought him at last to confinement and distraction (D).

translating of Greek writers, than to venture upon works of his own invention, and to publish such mean and contemptible stuff. *Erasm. epist.* 275, and *Ep.* 287. 2. *Oratio Pace nuperrime composita et foedere percusso inter Henricum Angliæ regem, et Francorum reg. Christianiss. in æde Pauli Lond. habitæ, Lond. 1518, 4to.* 3. *Epistolæ ad Edward. Lacuti, et epistolæ ad Erasmus, Lond. 1520.* These epistles are in a book, intitled, *Epistolæ aliquot eruditorum virorum.* 4. *Præfatio in ecclesiasticam, &c. in 4to.* 5. *Exemplum literarum ad regem Hen. 8. an. 1526,*

inserted in a piece, intitled, *Synagma de Hebræorum codicum interpretationes, by Robert Wakefield.* He also wrote a book against the unlawfulness of the king's marriage with Katharine in 1527. He also made several translations: among others, one from English into Latin, of the sermon of John Fisher bishop of Rochester, preached at London on the day which the writings of M. Luther were publicly burnt, *Camb. 1521, 4to.* A translation from Greek into Latin of Plutarch's piece, *De commodo ex inimicis capiendo.*

(D) Fiddes's Life of Wolsey.

PACHYMERUS (George) an ancient Greek in the thirteenth century, flourished about the year 1280, under the reign of Michael Paleologus, and Andronicus his successor. He was a person of high birth, and had acquired no less knowledge in the affairs of the church, by the great posts which he had among the clergy of Constantinople, than he had of state matters, by means of the first employments which he

he held in the court of the emperor ; so that the history which he wrote of Michael Paleologus and Andronicus is so much more esteemed, as he was not only an eye-witness of the affairs which he writes, but had a great share in them. The books of our author fill up the series of the Byzantine history, which was interrupted from the period where Nicetas and Aropolis ended, to that where Cantacugena begins. His style is obscure and difficult, like those learned persons who are overladen with erudition ; and this obscurity is most remarkable in his Commentaries upon St. Dionysius, and Aristotle ; but the manner in which he treats history is agreeable enough, since he explains carefully all the circumstances of the transactions which he relates, and sometimes makes very judicious remarks upon them. This history was published with a Latin translation and notes, by Pere Possin a jesuit, in 1666. Pachymerus composed also some Greek verses, but they were little esteemed, and never printed.

PACUVIUS (Marcus) of Brindes, a tragic poet, who was in high reputation about the year of Rome 600, and 154 years before Christ. According to some writers, he was sister's son to Ennius, while others tell us he was grandson to that poet by his daughter. Pacuvius was fond of painting, and designed tolerably well. He published several theatrical pieces before his death, which happened at Tarentum, when he had passed the 90th year of his age. He wrote his own epitaph, which is preserved in Aulus Gellius, and is in these terms :

Moreci
L'Avocat.

Adolescens, tamen etsi properas, hoc te saxum rogat
Utei ad se adspicias : deinde quod scriptum est legas,
Hic sunt poetæ Marcei Pacuviei sita
Ossa. Hoc volebam nescius ne esses. Vale.

We have nothing left of his poesies besides some fragments.

PAGAN (Blaise François Comte de) an excellent French captain, and an able mathematician, was born at Avignon in Provence, March 3, 1604, and took the profession of a soldier at the age of fourteen years, having been bred to it with extraordinary care and diligence. In 1620 he was engaged at the siege of Caen, in the battle of Pont de Ce, and the reduction of the Navareins, and the rest of Bearn, where he signalized himself, and acquired a reputation above his years. He was present in 1621 at the siege of St. John d'Angeli,

d' Angeli, as also that of Clarac and Montauban, where he lost his left eye by a musket-shot. At this siege he had another loss, which he felt with no less sensibility, viz. that of the constable of Luynes, who died there of a scarlet fever. The constable was a near relation to him, and had been his patron at the court, to which he had introduced him and made known his merit.

However, he did not sink under the misfortune, but on the contrary took fresh spirits from the necessity, persuading himself that he was now providentially preserved, in order to be distinguished by new favours from heaven. Accordingly, there happened after this time neither siege, battle, nor any other occasion in which he did not signalize himself by some effort of courage and conduct. At the passage of the Alps, and the barricade of Suza, he put himself at the head of the forlorn hope, consisting of the bravest youths among the guards, and undertook to arrive the first at the attack, by a private way which was extremely dangerous. When having gained the top of a very steep mountain, he cried out to his followers, See the way to glory. He slept along this mountain, and his companions following him, they came first to the attack, as they wished to do. They immediately began a furious assault, and the army coming up to their support, they forced the barricades. He had afterward the pleasure of standing on the left hand of the king, to hear his majesty relate this heroic action to the duke of Savoy with extraordinary commendations, in the presence of a very full court. When the king laid siege to Nancy in 1633, our hero had the honour to attend his sovereign in drawing the lines and forts of circumvallation. In 1642, his majesty sent him to the service in Portugal, in the post of field-marshal, but it was the same year that he had the misfortune to lose his eye-sight by a distemper.

However, as soon as he found himself disabled from serving his country with his arm and his courage, he re-assumed, with greater vigour than ever, the study of the mathematics and fortification, in the spirit of making himself useful to the public by his parts and industry, and thereby, in no improper sense of the words, To continue still fighting for his prince and country; to which he gave his *Treatise of Fortification* in the year 1645. It was allowed by all who understood the science, that nothing had then appeared finer and better upon that subject; and whatever improvements have been made since, they have been derived in a manner from this treatise, as conclusions from their principles. In 1651 he published his

his Geometrical Theorems, which shew a perfect knowledge of geometry, and all parts of the mathematics. In 1655 he printed a paraphrase, in French, of the Account, in Spanish, of the River of the Amazons, by father Christ de Rennes, a jesuit; and we are assured, that blind as he was, yet he drew the chart of that river, and the parts adjacent, which is seen in this work. In 1657 he published the Theory of the planets, cleared from that multiplicity of excentric circles and epicycles, which the astronomers had invented to explain their motions, shewing that by making them move in ellipses, was an easy way of finding their true places and motions. This work distinguished him among the astronomers, as much as that of fortifications did among the engineers; and he printed in 1658 his Astronomical Tables, which are very succinct and plain. But as few great men are without their foible, so that of Pagan was a prejudice in favour of judicial astrology; and though he is more reserved than most others, yet what he wrote upon that subject must not be put among those productions which do him honour. He was beloved and visited by all persons illustrious by their dignity, as well as science; and his house was the rendezvous of all the polite and worthy persons both in the city and in the court. He died at Paris, 18th November 1665, aged sixty-one years and eight months, having never been married. The king ordered his first physician to attend him in his illness, and gave several marks of the extraordinary esteem which he had for his merit. He was interred at Paris in the church of the monastery de la Croix, in the Fauxbourg of St. Anthony.

His character is that of an universal genius; and having turned himself entirely to the art and practice of war, and particularly to the branch of fortifications, from his youth, he made extraordinary progress in it. He understood mathematics, not only better than is usual for a gentleman whose view is to push his fortune in the army, but even to a degree of perfection above that of the ordinary masters who teach that science. He had so particular a genius for this kind of learning, that he obtained it more readily by meditation than by reading authors upon it, and accordingly spent less time in such books, than he did in those of history and geography. He had also made morality and politics his particular study, so that it may be said that he has in a manner drawn his own character in his *Homme Heroique*, and that he was one of the compleatest gentlemen of his time. Louis XIII. was so fully persuaded of it, that he was heard to say several times, that

that the Count de Pagan was one of the most worthy, best turned, the most adroit, and most valiant men in his kingdom.

That branch of his family which removed from Naples to France in 1552, became extinct in his person.

PAGI (Anthony) a very famous Cordelier, and one of the ablest critics of his time, was born at Rogna, a small town near Aix in Provence, March 31, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and professed himself there on the 31st January 1641. After he had finished the usual course of his studies in philosophy and divinity, he preached some time with good success, and was at length made four times provincial of his order. These occupations did not hinder him from applying vigorously to the study of chronology and ecclesiastical history, in which he excelled. He gave the public a learned dissertation upon the consular office, wherein he pretends to have discovered the rules according to which the Roman emperors took the dignity of consul, at some certain times more than others (A): but these rules appear to be suspected. His most considerable work is a critique upon the Annals of Baronius, where following that learned cardinal year by year, he hath rectified an infinite number of mistakes, both in chronology, and the representation of facts. He published the first tome of this work, containing the four first centuries, at Paris, in 1689, with a dedication to the clergy of France, who allowed him a pension. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew father Francis Pagi, of the same order (B). It is carried to the year 1198, where Baronius ends. Pagi was greatly assisted in it by the Abbé Longuerne, who also wrote the eloge of our author, which is prefixed to the Geneva edition. This critique is of infinite utility; but the author, too fond of striking out something new, hath given a chronology of the popes of the three first centuries, which is not approved by the learned. He hath also prefixed a piece concerning a new chronological period, which he calls Græco-Romain, and makes use of it for adjusting all the different epochas; but this is not without its inconveni-

Du Pin, Bib.
des Auteurs
ecclef. &
Niceron,
tom. 1.

(A) This was inserted in the Journal des Savans for 11th November 1686, under the title of Dissertation sur les consulats des empereurs Romains.

(B) Another edition came out at Geneva in 1727, revised by Francis Pagi's nephew, in which there is also inserted a Dissertation Hypothétique.

encies. Our author wrote some other things (c) before his death, which happened at Aix in Provence, June 7, 1699. His character is that of a very able historian and chronologer; a learned and candid critic, mild and moderate in his expressions. His stile is simple and plain, as best suits with a chronological narration. He held a correspondence with several learned men, as Stillingfleet, Spanheim, Cuper Dodwel, the cardinal Nory, &c.

(c) Viz. D. Antonii Paduasis ordinis Minorum sermones hactenus de Sanctis, et de diversis quibus accedunt ex occasione Vindicie regularum Cæsareorum, Avenioni, 1685.

PAGI (Francis) nephew of the preceding, was born at Lambese in Provence, September 7, 1654. The extraordinary inclination that appeared in his infancy for polite learning, induced his parents to send him to study among the priests of the oratory at Toulon, where he soon made so great a proficiency, that his uncle, father Anthony Pagi, sent for him to Aix, where he then resided. The conversation of his uncle inspired him with a desire of consecrating himself to God, and accordingly he entered into the order of the Cordeliers, and made his profession. After having taught philosophy in several convents, he desired to return to his uncle at Aix; and obtaining leave from his superiors for that purpose, he continued several years applying himself very assiduously to improve by his uncle's instructions. By this means he became capable of assisting that great man in his critique upon Baronius's Annals; and after his death, to publish that work, which he had not entirely finished. Father Francis afterwards laid the plan of another work, which he published under this title, *Breviarium Historico-chronologico. Criticum illustrioria pontificum Romanorum gesta, conciliorum generalium acta, nec non complura tum sacrorum rituum, tum antiquæ ecclesiæ disciplinæ capita complectens*. The author of this piece is very zealous for the Ultramontane theology, and every thing which exalts the authority of the pope.

A fall which happened to him in March 1712, occasioned great pains, with which he was afflicted during the remainder of his life, so that he could not finish this work: the fourth volume being published, as has been observed, by his nephew father Anthony Pagi, of the same order, in 1727, six years after his death, which happened January 21, 1721, aged sixty-six years. He passed the principal posts of his order, and was much esteemed for his learning and integrity.

PAGNINUS (Sanctes) an Italian, illustrious for his skill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an ecclesiastic of the order of St. Dominic. He was deeply and accurately skilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues; yet was supposed to excel particularly in the Hebrew. He applied himself to examine the vulgar translation of the Scriptures; and believing it to be either not of Jerome, or greatly corrupted, he undertook to make a new one from the present Hebrew text; in which he meant to imitate St. Jerome, who set about the making a new translation, at a time when the church would admit no other but the Septuagint. This design of Pagninus, so very soon after the restoration of letters, seemed a bold one; yet such was the reputation of the man, that it was approved by Pope Leo X. who promised to furnish him with all necessary expences for completing the work: and besides, we find at the beginning of this translation, which was printed at Lyons in 1527, two letters of the succeeding popes Hadrian VI. and Clement VII. which licensed the printing of it. Pagninus, in his letter to pope Clement for the printing of this translation, openly declares, that the vulgar edition, as it is at present, is not St. Jerome's; yet adds, that he has kept in his translation as much of it as he could. It appears by a letter of Picus Mirandula to Pagninus, that he had spent five and twenty years in making this translation. It is the first modern translation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed intirely with it, and was as faithful, and more exact than the ancient translations. The great fault of Pagninus was, that he adhered too closely and servilely to the original text; and this scrupulous attachment made his translation, says father Simon, "obscure, barbarous, and full of solecisms. He imagined, that, to make a faithful translation of the Scriptures, it was necessary to follow exactly the letter, according to the strictness of grammar. This however is quite contrary to his pretended exactness, because two languages seldom agree in their ways of speaking; and therefore, instead of expressing the original in its proper purity, he defaces and robs it of all its ornaments." Father Simon nevertheless allows the great abilities and learning and merit of Pagninus; and all the later commentators and translators of the Scriptures have agreed in giving him his just commendation. Mons. Huet, though he seems to think father Simon's criticism of him just and well grounded, yet makes no scruple to propose

Blount's
Censura au-
thorum.

Vid. opera
P. Miran-
dulae.

Critique
comment.
sur le V. Test.
Liv. II. ch.
20.

Huet de
claris inter-
pretibus,

his manner as a model for all translators of the sacred books :
Scripturæ interpretandæ rationis utile nobis exemplar proposuit
Sanctes Pagninus.

J. Buxtorf
in epist. ded.
ad Lexic.
Hebraic.

He afterwards translated the New Testament from the Greek, as he had done the Old from the Hebrew, laying the Vulgar all the while before him, and dedicated it to pope Clement VII. He was also the author of an Hebrew Lexicon and an Hebrew Grammar, which Buxtorf, who calls him *Vir linguarum Orientalium peritissimus*, made great use of in compiling his. He died in 1536, aged seventy years. Though he appears to have lived and died a good catholic, yet Luther spoke of him and his translations in terms of the highest applause.

PALÆMON (*Q. Rhemmius*) a celebrated grammarian at Rome, in the reign of the emperors Tiberius and Claudius, was born of a slave at Vienza. 'Tis said he was first brought up in the business of a weaver; but attending his master's son to the college, he made use of the opportunity to procure an insight into learning, and acquired so much skill therein, that he obtained his freedom, and became a teacher or preceptor at Rome. It cannot be denied that he was a learned man, since he is recorded as such by Juvenal the satyrist (A). He had also an excellent memory, a ready elocution, and a knack of making verses extempore. These qualities were the cause, that notwithstanding his debauched course of life, which was such, that Tiberius and Claudius both openly declared, that no body was more unworthy to have youth committed to his care, yet he held the first rank among those of his profession. But his arrogance surpassed his merit: he had the confidence to assert that learning was born with him, and would die when he died (B); and that Virgil had inserted his name in his eclogues by a certain prophetic spirit: for that he, Palæmon, would infallibly become one day sole judge and arbiter of all poetry. He was excessively prodigal and lavish in his expences, for the gratification of his voluptuous humour, insomuch that neither the immense sums which he

(A) *Quis gremio Enceladi, doctiq;
Palæmonis assert,*

*Quantum grammaticus meruit la-
bor? Juv. Sat. 7. v. 215.*

(B) To this speech it is, perhaps,
that we owe the famous epitaph up-
on Raphael by cardinal Bembo:

*Ille hic est Raphael timuit quo sos-
pitate vinci,*

*Rerum magna Parens, et moriente
mori;*

happily imitated by Pope in the in-
scription upon the monument of Sir
G. Kneller in Westminster Abbey.

gained

gained by teaching, nor the great profit which he made, both by cultivating his lands, and in the way of traffick, proved a sufficient fund to support his extravagancies. We have some fragments only left of his writings. Suetonius,
Pliny,
Vossius.

PALAFOS & MENDOSA (John de) a learned and pious Spanish bishop, was the son of James de Palafox, marquis d'Ariza, in the kingdom of Arragon, where he was born in the year 1600. After having learned the human sciences and law, in the university of Salamanca, he was chosen by Philip IV. to be of the council of war, and afterwards of that for the Indies: but a hearty concern for his salvation, as 'tis said, induced him to embrace the ecclesiastical life. In consequence whereof, king Philip IV. nominated him to the bishopric of Les Angeles in New-Spain in North-America, October 30, 1639. There he discharged all the duties of a holy prelate, which however did not prove sufficient to preserve him from the persecutions of some monks, who created him much trouble, because he maintained steadily the rights of his bishopric. He was also governour of New-Spain, in the absence of Don Diego Pachero, duke of Escalona; and coming home to give an account of his conduct to the king, his majesty obliged him to accept the bishopric of Osma, November 24, 1653, where this prelate continued to live with the same regularity he had always observed, without interrupting his holy exercises, to the day of his death, which happened to be the 30th of September 1659, when he died in the odour of sanctity. He is the author of several pieces in Spanish, a list of which is inserted below (A). Moreri.

(A) These are as follow: The history of the siege and succours of Fonterabia, in 1638; Discursos Espirituales; Varon de descos; Pastor de nostra buena; Cartas Pastorales; Historia Real; Anno Espiritual; Cartas de S. Teresa, con notas; Memorial par le dignidad Obispal; Vide interior d'un peccador arrependido, printed in 1686. This is his own life; His first Letter to the pope, dated 25th May 1647; Second Letter to the same, dated January 8, 1649; Answer to a memorial presented to the king of Spain against him by the jesuits in 1652; History of the conquest of China by the Tartars, translated into French by M. Collé.

PALAPRAT (John) lord of Bigot, ecuyer dean of the capitouls of Tholouse, member of the academy of the Jeux Floraux in the same town, secretary of the precepts to the duke de Vendosme, grand prior of France: he was born at Tholouse in the month of May 1650, and became distinguished among the poets for his talents that way; so that he

Supplement
de Paris,
1736.

carried the prize several times at the Jeux Floraux. He had scarcely attained his twenty-fifth year, when he was created capitoul. In February 1684 he was made chief judge of the consistory. In 1686 he went to Rome, where he made his court to the queen of Sweden: but he did not incline to settle at Rome; and going thence to Paris, he resided there for the most part of his life afterwards. At his first coming, he wrote for the stage a collection of eight pieces, which, together with the same number of discourses upon several subjects, were printed at Paris in 1711. We have also of his a small collection of poems on various subjects; and there are eight comedies, which were wrote either all or in part by him, but are not yet printed. He died at Paris, October 23, 1721, at the age of seventy-two years.

PALEARIUS (Aonius) a man of singular probity, and an excellent writer in the sixteenth century, was born at Veroli, an episcopal city in the Campagna di Roma, and descended of a noble and ancient family by both his parents, Matthew Palearius being his father, and Claire Janella his mother, of whom, however, we know nothing further than that he lost them both while he was a young man, and wrote an epitaph for them (A). He was baptized by the name of Anthony, but afterwards changed it, according to the custom of those times. He applied himself early to the study of the Greek and Latin languages, in which he made a great progress, and then proceeded to study philosophy and divinity. The desire which he had to perfect himself in these sciences prompted him to travel through the greatest part of Italy; and to that end he put himself under the direction of the most famous professors in every place he visited. His longest residence was at Rome, where he continued for six years, till that city was taken by the emperor Charles V. (B) when the disorders committed by the troops of that prince, leaving no hopes of enjoying that tranquillity which he wanted, he took up a resolution to depart, and retire to Tuscany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowness of his fortune would not admit of indulging that pleasure.

(A) The epitaph is in Latin, and may be seen in Nicéron, tom. 16. He appears thereby to have had three sisters, Elizabeth, Frances, and Ja-

nella, who all died before him.

(B) He returned to it several times, after it had suffered that calamity. Palear. epist. 4. lib. 1.

On his arrival in Tuscany, he made choice of the city of Siena for his fixed abode, to which he was induced by the pleasantness of the situation, and the sprightliness and sagacity of the inhabitants. Accordingly, he sold his estate at Veroli, in the resolution never to see any more a place where, tho' he was born, yet he was not beloved. He purchased a country-house in the neighbourhood of Siena, called Ceciniana, which he fancied had formerly belonged to Cecina, one of Cicero's clients. Here he proposed to retire on his leisure days, and accordingly embellished it as much as possible. At Siena he entered likewise into matrimony with a young woman, whom he was passionately fond of all his life afterwards. She brought him four children, two boys, called Lampridius and Phædrus, and two girls named Aspasia and Sophonisba. He was also made professor of polite letters, and had a great number of pupils.

But his career was a little disturbed by the quarrel which he had with one of his colleagues, who grew impatient to see his own reputation eclipsed, by the superior lustre made by Palearius. We are not told the particular point upon which the contest commenced; but it is certain that our professor was defended by the famous Peter Aretin, who, perhaps prompted thereto, more in order to revenge his own cause, or gratify his own detracting humour, than for any respect he had for Palearius, composed, against his envious rival, an Italian comedy or farce, which was acted upon the stage at Venice. And so poignant was the ridicule, that the subject of it thought proper to quit Siena, and retire to Lucca, whither he was followed some time after, tho' with much reluctance, by Palearius, concerning which we have the following account.

Anthony Bellantes, a nobleman of Siena, being impeached of several misdemeanors, employed Palearius to plead his cause. Accordingly, our professor made so excellent a speech before the senate of that city in his defence, that he was acquitted and dismissed; but the same nobleman having some time after accused some monks of robbing his grandmother, employed his advocate again to support the charge. On the other hand, the monks accused, making oath of their innocence, were cleared by the court; and neither did this satisfy them. They were highly incensed at the prosecution, and resolved to wreak their vengeance upon the head of the defender of it. In this spirit they flew to their usual weapon, the fiery tongue; aspersed him both in their sermons, and on all other occasions, as an impious wretch, unfit to be har-

boured in a christian country (c). Palearius, however, defended himself with so much strength of reason and eloquence, that the accusations were dropt (d). Yet finding himself still exposed to many vexatious persecutions, he grew tired, and chagrined to that degree, that he accepted of an invitation to teach polite literature at Lucca.

He had a handsome gratuity, and was only to attend his scholars one hour in the twenty-four: yet it was entirely owing to the expences of his family that he engaged in this employ, which he declares was harsh, grievous, and even odious to him. His wife loved parades, his children followed her example, whence he was obliged to turn preceptor or school-master, against his inclination, fearing at the same time that this employment would damp his genius, and lessen the strong propension he had for studies of a more exalted nature. He had passed some years at Lucca, before he obtained the offer of several immunities and a handsome stipend from the magistrates of Milan. He gladly complied with so many marks of their esteem for him, and seemed now to be settled there in peace for life. But the event proved otherwise. Paul V. who had been a Dominican monk, coming to the pontificate on the 5th of January 1566, had a mind to distinguish his entrance upon that dignity with some remarkable punishment of heresy, and for that purpose he ordered the cause of Palearius to be re-heard. Whereupon this learned person, when he least suspected any such prosecution, was arrested at Milan, and carried to Rome, where he was easily convicted of having said, That the German doctors who followed Luther were to be commended, in respect to some points, and that the court of the inquisition was erected for the destruction of men of learning (e). Accordingly he was condemned to be burnt, and the sentence was executed

(c) The monks declared him a heretic, because he disapproved several superstitious practices; neither did they approve of the book he had written on the death of Christ.

(d) The affair was amicably concluded, that all the copies should be burnt of his Apology, where he had maintained, that those German doctors who followed Luther deserved commendation, on certain accounts, and that the inquisition was instituted to put men of learning to death.

(e) Notwithstanding the former agreement, yet three copies of his Apology were preserved; one of which he kept himself. His adversary kept another, and the third was in the hands of Peter Victorius. The copy which remained in the accuser's possession was made use of to convict him. At the time when Palearius wrote this Apology, he seems to have been a good protestant, but did not say all he thought. See the list of his works.

the same year 1566. However, he was not burnt alive, as M. de Thou tells us (F), being first hanged and strangled, as we are assured by Latinus Latinus, who was at Rome when he suffered, and who indeed has made a very childish remark against him. Happening to see a letter addressed to him by cardinal James Sadolet, in these terms, Antonio Paleario Verulano, he took it into his head that Palearius, thro' an impious principle, preferred the name of Aonius (because there was no T) before that of Antonius, where there appears this letter, which is the form of the cross. This Latinus construes into a design Palearius had to renounce that mark of christianity, not foreseeing, continues he, that the contempt of that cross would one day bring him to a calamitous and infamous punishment (G). Our author wrote several pieces, and was greatly respected by the most eminent scholars of his time, such as, Peter Bembus, James Sadoletus, Francis Sfondratus, Ennius Philonardus, cardinals; James Benedictus Lampredius, Mark Anthony Flaminus, and Andreus Alicatus; besides others, whose names may be seen in the catalogue to the last edition of his letters, containing the names of his several correspondents in learning. In which edition also is subjoined to the preface an excellent character which several learned men have given of him, to which we refer the curious reader, and shall only insert the sense of some verses in Latin, by Baptista Pigni, to the same purpose.

Aonius, glory of the tuneful nine,
The golden verses which thy Riccius gave me
Attentively I've read; and those who once
Peruse them, can but wish oft to repeat
The pleasing task, and read them ten times over.
Therein you prove the soul to be immortal.
These books eternity will fully prove,
And that themselves shall last to endless ages (H).

The piece of the Immortality of the Soul, *De immortalitate animæ, libri tres*(I) is his master-piece; some account of which, together

(F) In Histor. lib. 39. p. m. 779.

(G) See some Iambics of Latinus against Palearius.

(H) John Baptista Pigni carmin. lib. 3. p. m. 81. The original begins, Aoni decus Aonum sororum, &c.

(I) In it he establishes the doctrine

of the soul's immortality against Lucretius, for which reason Daniel Paræus annexed it to his edition of that poet, published at Francfort 1631, 8vo. There are five imperfect hemistichs in the course of these three books, which were perhaps left so in imitation of Virgil; but if this was his design, he imitated

together with a list of his other works, may be seen in the notes (I and K).

imitated that poet in nothing else, his versification being no ways Virgilian. However, cardinal Sadolet bestows high encomiums upon it, in a letter to Palearius, inserted in his Letters, p. 562. It was printed by Gryphius in 1536, in 16mo, and has gone thro' several impressions, and is inserted in our author's works.

(K) These are, *Epistolarum, libri 4.* *Orationes et de immortalitate animorum, libri tres, Lugdun.* Sebast. Gryphius, 1552, 8vo; item, *Bremæ* 1619, 12mo; item *Basileæ* twice. These 14 orations, and the letters, tho' of no great importance, yet contain several particulars of Palearius's life; *Actio in pontifices Romanos, et eorum asseclas ad imperatorem Rom. reges et principes Christianæ reipublicæ summos Oecumenici concilii præfides, cum de consilio Tridentino habendo deliberaretur.* He wrote this piece with a design to get it presented by the emperor's ambassadors, to the council of Trent. It is a regular plan in defence of the protestants, and was published at Leipzig in 1606. See *Acta Erudita*, for Jan. 1696, p. 44. *Poemata.* This consists of some poems, printed at Paris in 1576.

His works came out under this title, *Aonii Palearii opera. Ad illam editionem, quam ipse auctor recensuerat et auxerat excusa, cum novis accessionibus locupletata, Amstelod.* 1696, 8vo. This edition contains all the pieces above mentioned, and the additions are only two letters of Palearius, extracted from other collections, with five other letters written to him. In the preface is given a circumstantial account of the author's life. Ead. *opera recensuit et dissertationem de vita fati et meritis Aonii præmisit, Fred. Ant. Halhaver, Jenæ* 1728, 8vo. There is also a piece extant, with the following title, *Dialogo intitolato il grammatico Overo delle false Esercitationi, delle scuole (da Aonio Paleario) Perugia* 1717, mentioned in *Bibl. Mencheniana*, p. 750, *Leip.* 1727, 8vo. The Paris supplement, of 1736, adds also two Pleadings of our author, one in defence of a nobleman of Siena, and the other upon a delicate subject; both which do him honour. He also wrote a Discourse upon the passion of Christ in Italian, which is lost; but the plan of it is in Palearius's *Orations*, p. 90, 91.

PALFIN (John) a sworn surgeon of good repute, was born at Ghent in Flanders; and being made anatomist and reader in surgery in that city, distinguished himself in that way, and was besides an eminent practitioner in his profession; upon several subjects of which he wrote with good learning and judgment (A). He died at Ghent in an advanced age, in 1730. He had an intimate connection with Davaux, a celebrated surgeon of St. Come at Paris; and M.

(A) His works are, *An Osteology or description of the bones, in Flemish, translated by himself into French; An account of the dissection of two monstrous infants joined together, in Flemish; A description of the parts of generation in a woman, together with Licetus's Treatise of*

monsters, and a Dissertation of the circulation of the blood in a foetus, against M. Mery, of the academy of sciences at Paris; The Anatomy of the human body, &c. in Flemish, translated by the author into French, with additions and alterations.

Heister in his book of Surgery, quotes a treatise upon the same subject, wrote in the German tongue, by M. Pal-
fin. Supplement
de Paris.

PALINGENIUS (Marcellus) a famous Italian poet, who flourished in the sixteenth century, and was born at Stellada in the dukedom of Ferrara, upon the southern bank of the river Po. We are told by some authors, that his true name was Pierre Angelo Manzolli, of which Marcello Palingenio is the anagram (A). He is chiefly known by a celebrated poem which he wrote, with the title of *Zodiacus Vitæ*, in twelve books. He spent several years in composing it, and dedicated it to Hercules II. of Este, duke of Ferrara; and some say he was physician to that prince: but this will admit of a doubt; at least 'tis certain he was not so when he wrote the dedication to his *Zodiack*. This poem brought him into many troubles and persecutions by the churchmen. He spoke in it with great freedom against the monks and the abuses of the church, and he was inserted in the *Index librorum prohibitorum* for a Lutheran heretic of the first class, as an impious author. 'Tis certain, he carries too far the objections of libertines and scoffers at religion, otherwise his work is interspersed with many judicious and philosophical maxims, in which light it may be reckoned a truly philosophical satire against immorality and prejudice. And in the close of the dedication he declares himself a good catholic, so far as to submit all his opinions to the censure of the church. This declaration might perhaps have secured him against the inquisition, had the affair related only to some particular tenet; but this sort of submission does not extend to principles of impiety, which Palingenius was not without reason suspected to teach. In his third book, for instance, he inculcates the doctrine of Epicurus without the least reserve. He published this book in 1536, and again at Basil in 1537 (B), and seems not to have lived long after that date, from what Gyraldus says, who wrote about the year 1543, and relates, that after his burial,

(A) Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the custom of those times.

(B) It was also published under this title, *Palingenii Marcelli Zodiacus vitæ emendatus et auctus*, Rott. 1722; a French translation by M. de la Monnerieck, was printed in Holland in 1731, and again with notes

in 1733. Part of it was also translated into French by Scævola Lammarthinus in verse, and inserted among his poems, entitled, *His first works*, printed at Paris in 1569. An imitation of it was likewise wrote by Barthius, and entitled, *Zodiacus vitæ Christianæ*, &c. Francfort 1623, 8vo.

Bayle and
Morcri.

his body was ordered to be dug up, in the intention to have it burnt; but that execution was prevented by the duchess of Ferrara, who, 'tis thought, had received him at her court among the Lutherans.

Morcri
L'Advocat.

PALLADIO (Andrew) a celebrated Italian architect in the sixteenth century, was a native of Vicenza in Lombardy. He was one of those who laboured particularly to restore the ancient beauties of architecture, and contributed greatly to revive true taste in that science. As soon as he had learned the principles of that art from John George Trissinus, a learned man, who was a Patrician or Roman nobleman, of the same town of Vicenza, he went to Rome, where, applying himself with great diligence to study the ancient monuments, he entered into the spirit of their architects, and possessed himself with all their beautiful ideas. This enabled him to restore their rules, which had been corrupted by the barbarous Goths. He made exact drawings of the principal works of antiquity which were to be met with at Rome; to which he added Commentaries, which went through several impressions, with the figures. This, tho' a very useful work, yet is greatly exceeded by the four books of architecture which he published in 1570. The last book treats of the Roman temples, and is executed in such a manner, as gives him the preference to all his predecessors upon that subject. It was translated into French by Roland Friart, and into English by several authors. Inigo Jones wrote some excellent remarks upon it, which were published in an edition of Palladio by Leoni in 1742, in two volumes folio.

PALLADIUS, bishop of Helenopolis in Bythynia, and afterwards of Aspona, was by nation a Galatian, and born at Cappadocia. He became an Anchorite in the mountain of Nebria in 388, and was made a bishop in 401. This prelate was a fast friend to St. John Chrysostom, whom he never forsook during all the time of his persecution, not even in his exile into the country of the Blemmys. He went to Rome some time after the death of that saint, and at the request of Lausus, governor of Cappadocia, he composed the history of the Anchorites or Hermits, which he intitled Lausiaca, after the name of that lord, to whom he dedicated it in 419 or 420, when it was wrote, being then in the 20th year of his episcopacy, and the fifty-third of his age. For the rest, Palladius was accused of being an Origenist. 'Tis true, he was an enemy to St. Jerom, of whom he does not speak
very

very favourably, and was intimately connected with Ruffinus, priest of Aquileia; but perhaps no good proof can be drawn thence of his Origenism. He had been the disciple of Evagrius of Pontus, and was even suspected to adhere to the sentiments of Pelagius. He died in the fifth century, but what year is not known. His history was published in Greek by Meursius at Amsterdam in 1619, and in Latin in the *Bibliotheca Patrum*: but he seems not to have been the writer of the life of St. John Chrysostom, in Greek and Latin, by M. Bigot, printed in 1680.

PALLAVICINI (Ferrante) a considerable Italian wit, was descended from a branch of this noble family, seated in Placentia, where he was born about the close of the sixteenth century. He gave very strong marks of an elevated genius from his infancy, and quickly acquired a masterly knowledge in the rudiments of classical learning. After which he was sent to complete his education in the monastery of Augustin friars, of the congregation of Latran, called the House of the Passion at Milan. Here he took the habit, lived in great esteem, improved himself in piety as well as learning, and raised great expectations of making a precious figure in eloquence; but being of an amorous complexion, he engaged in an intrigue with a young courtesan of Venice, whose charms proved irresistible; and in order to have the full enjoyment of them without any restraint, he obtained leave from his general to make the tour of France. Accordingly he made a shew of setting out for that country, but this was only a blind to cover his real design. He never once left Venice, and lived privately there, enchanted in the arms of his Venus: and having too ready a talent at inventing fictions, he imposed upon his friends, by sending them frequently, in letters, feigned accounts of his travels through France; informing them at the same time of the several things transacted in that court, which he learned from the advices of many considerable persons with whom he corresponded.

All this while the money flew with expanded wings, so that it was not long before he found his purse well drained. In this exigence he naturally had recourse to his wits for raising recruits. He wrote for the booksellers, who gave him a good price for his productions; and he composed several pieces, more for the sake of lucre than any fondness of being an author. Among other things, he wrote a collection of letters, mostly of a satyrical kind, which he called, *The Courier robbed of his Mail*. The work appeared at first in such a cast as could not give much offence, except to the Spaniards, against

against whom he had a grudge (A). Accordingly the piece was licensed by the inquisitors; but falling into the hands of the secretary of the republic of Venice, who at that time was the licenser of books, he could not be prevailed on to give his *Imprimatur*, though great interest was employed for that purpose; neither would he return the manuscript. This enraged Pallavicini so much, that had not his rashness been restrained by his friends, he would have pursued the affair to his own ruin.

At length he got an opportunity of travelling into Germany with duke Amalfi in the character of his chaplain. This trip, as might be expected, had no salutary effect either upon his wit or his morals. On the contrary, finding himself from the manners of the Germans more at liberty, he indulged his genius and passions with greater freedom; and after a residence there of sixteen months with the duke, he returned to Venice, with a face marked all over with odious blotches like the evil, and a mind resolved to sacrifice to his resentment at the risk of his life. He was determined to have his full measure of revenge against the secretary of the republic, for keeping his manuscript just mentioned, and with him he joined the family of the Barberini, pope Urban VIII. and his nephews, because they endeavoured, at the instigation of the jesuits, to get all his manuscripts forbid the press. In this rancorous spirit he cast his *Courier* into a new model, and enlarged it with many additional letters and discourses. Thus new fabricated, he offered it to a bookseller, who undertook to get it printed; but our author was betrayed by a pretended friend, who was a spy, and informed against him to the archbishop of Vitelli, then the pope's nuncio at Venice, just as the work was finished at the press: at the same time, this treacherous friend bought the whole impression (B); and upon the nuncio's complaints, Pallavicini was imprisoned. In this condition he found a friend in one of his mistresses, who seeing him abandoned by most of his patrons and friends, not only supported him, but found means to convey letters to

(A) Perhaps from a spirit of rivalry with Count della Rocca, ambassador from his catholic majesty, who was a man of wit and fine parts, and delighted in literary disputes with the Italians, keeping a press in his own house, where he used to print both the challenges and answers. Pallavi-

cinus's life prefixed to his works, p. 3.

(B) He represented to the bookseller the great hazard of keeping the books by him, and then bought the whole impression, which he afterwards sold to great advantage. *Id.* p. 4.

him, by which she gave him such informations as enabled him to make a proper defence, and recover his liberty.

But a war having broke out in the mean time between the Barberini and the duke of Parma, our author, to revenge himself upon the supposed instruments of his imprisonment, wrote a piece, entitled, *The tinkling Instrument to call together the Barberini Bees*, and dedicated it in terms of the highest contempt to the Nuncio Vitelli, who finding in the present turn of the times, that little notice was taken of his complaints on the occasion, procured, by a considerable bribe, one Charles Morfu, a Frenchman of a vile character, who pretended to pass for a gentleman, to ensnare Pallavicini. To this end, the traitor used his utmost endeavours to insinuate himself into his friendship, and at length exhorted him to go with him to France, where he declared, that his fortune would be made by means of the extraordinary encouragement, which he said was given to men of letters by cardinal Richlieu; and to colour the deceit, he produced feigned letters from the cardinal, inviting our author to France, and expressing a desire he had to establish in Paris an Academy for the Italian tongue, under the direction of Pallavicini; who being at that time, as indeed he generally was, at the bottom of his purse, by his great profusion, accepted the proposal upon Morfu's advancing him some money.

And now Pallavicini, fascinated by the prospect of future gain, suffered himself to be led like an ox to the slaughter, whithersoever the traitor thought proper. He left Venice very much against the advice of all his friends, and went first to Bergamo, where he spent a few days with some of his relations, by way of giving some entertainment to Morfu. Then they set out for Geneva, to the great satisfaction of our author, who proposed to get some of his works printed there, which he had not been able to do in Italy (c). But this guide, instead of conducting him to Paris, took the road to Avignon, where crossing the bridge of Soraces, in the county of Venaissin, they were seized by a gang of sbirri, or sheriffs' officers, on pretence of carrying contraband goods, and confined. Morfu was soon discharged, and liberally rewarded (d); but Pallavicini being carried to Avignon, was thrown

(c) The titles of these were, *La Bacata*; *La lettere delle Bestie*; *Ragionamenti de Beati*; *La Bisposta all' Antibacana del Padre Tomaso*, with some centuries of love letters, and other compositions, but they all perished with their author at Avignon.

(d) We are told that Morfu was the son of a Paris bookseller, called de Bresche, and that he was killed there several years after by one of Pallavicini's friends. He had enjoyed with impunity the rewards of his villainy. Moreri.

into prison there. And notwithstanding on his examination concerning some papers found upon him, he made a very artful defence; yet all was to no purpose. The sentence was already brought from Rome, and he was to undergo a trial only for form's sake. To this end, being put into a dark dungeon, he made another effort for an escape. He curried favour so well with his keeper as to procure wax candles to be allowed him, under pretence of amusing himself with reading; and when he had got a number of these tapers, he set fire one night to the prison door, in hopes of marching off by that means; but the stratagem not succeeding, he was confined much closer, and treated with great inhumanity. After a year's suffering, he was brought out to his trial, in which he made an excellent defence, and flattered himself with the hopes of being acquitted. He had even begun a whimsical piece on the subject of melancholy; but he was sentenced to die, and accordingly lost his head on a scaffold in the flower of his age.

He was of a mixed character; on the one hand, of so heedless and profuse a disposition, that had he possessed an immense estate, he would have spent it all. He was never engaged in a virtuous passion, being inflamed to a prodigious degree with the love of the meanest prostitutes. On the other side, no one could be more sincere and faithful in his friendships; no man was ever a greater prey to treachery; insomuch, that when upon his release out of prison in Venice, he was told that a wretch had betrayed him, he could never be prevailed on to believe it, saying, How can this be, since he declared himself my friend, and I made him privy to all my concerns. It was his custom while he wore a religious habit, to study or write two or three hours in bed every morning. The rest of the day he spent either in the company of his idle companions, or else with the ladies. But after he had entirely left the monastic life, upon pretence of securing himself from the artifices and snares of his enemies, he lived in a very irregular manner. He affected, either through necessity or caprice, a silly taciturnity or inflexibility, that favoured more of the Stoic than the Christian: in the principles of which religion he was staggered, by disputing upon that subject and divine providence with a German officer who was broke upon the wheel. He was a fine genius, and had a great facility in writing. Till he corrupted himself by the commerce of mean lewd women, and the evil practices of wicked persons of his own sex, he wrote pieces worthy of immortality. Though he did not spend much time and pains in composing or re-
vising

vifing what he had writ, frequently fending to the prefs the firft exertions of his genius, yet nature had given him fo noble a vein of eloquence, which he had greatly improved by the perufal of the beft authors in his juvenile ftudies, and by converfation, that his firft thoughts were equal to the moft labour'd compofitions (E). Notwithftanding the fame of his works, he ufed to fpeak modelftly of himfelf, but never could be prevailed on to flatter any great man upon his compofitions. His own works are frequently tinctured too ftrongly with envy, malice, and gall. He made but a mean figure in converfation; and when in company with perfons of worth and diftinction, he would often retire to a corner of the room, and feem quite wrapt up in thought, never exerting his wit and humour after his return from Germany, but when in

(E) The titles of his works are as follow; *La Taliclea*; *La Sufanna*; *Il Giufeppe*; *Il Sanfone*; *L'Ambafciatore Invidiato*, under the name of *Alcinio Lupa*; *La Pudicilia Scherita*; *La Rhetorica della puttane*; *Il Corriere Scalgiato*, and the continuation of it; *La Baccinata par le Ani Barberici*; *Il Dialogo traduo foldati del Duca di Parma*; *La disgracia del Conte d' Olivarez*; *La Rete di Vulcano*; *L'Anima*; *Vigilia 1 and 11*; and a letter written in his laft imprifonment. The whole printed in two volumes, together with a piece infcribed to him, and entituled, *Divortio celefte*, a French tranflation of which was printed at Amfterdam in 1696, being a moft entertaining piece. Jeſus Chriſt, ſays he, obſerving that the church of Rome, his ſpouſe, was become a prostitute to the luſts of many Roman pontiffs, and particularly to Urban VIII. reſolves to cohabit no longer with an adultereſs, but to divorce himſelf from her. However, in order to proceed with circumſpection, and for an example to others, he reſolves firſt to cauſe an exact enquiry to be made into the conduct of the ſpouſe in queſtion, and commiſſions St. Peter to deſcend upon earth for the purpoſe. Accordingly, Peter viſits Lucca, Parma, Venice; and laſtly, the eccleſiaſtical ſtate, and the city of Rome, where being an eye-witneſs to the abuſes, and

hearing, by the complaints of multitudes, of the diſſoluteneſs of the church, he returns to heaven, where the complaints of Chriſt being fully proved, the divorce is ſolemnly pronounced. From this ſeparation of Chriſt from his ſpouſe, it follows that no more lawful ſons are born, i.e. men, ſincerely good and holy; as on the contrary, by the commerce in which ſhe had been engaged with adulterers, there ſprung a race of Chriſtian baſtards, that is, hypocrites, among whom are included the jeſuits and others, who, under a ſpecious appearance of ſanctity, are the moſt wicked and perverſe generation upon earth. Immediately upon the publication of this divorce, Luther, Calvin, and others, go and offer their reſpective churches to Chriſt as a ſpouſe for him: but Chriſt, conſidering the injuries he had received from his Romiſh ſpouſe, reſolves to lead a life of celibacy, rather than marry among perfidious mortals. The whole is divided into three parts: the firſt treats of the diſſolute practices of the adultereſs; the ſecond, of the baſtards of the church of Rome; and the third, of the aſſemblies of the other churches at the nuptials of Chriſt: but the firſt book is only published. Mr. Monnoye denies Pallavicini to be the author of this piece, in notes in *Opuscula Colometii*.

company of some mean women. Upon the whole, it is difficult to determine whether vice or virtue was most predominant in his character. His death gave birth to a dialogue, entituled, *Anima erranti di Ferrante Pallavicini*, or the wandering Ghost of Pallavicini. Besides his life at the head of his works in two volumes; there is another prefixed to the *Divortio celeste*, at Amsterdam in 1696.

PALLAVICINI (Anthony) cardinal, bishop of Ventimiglia and Pampelune, was born at Genoa in 1441. He was first bred to trade, according to the custom of the Genoese nobility, and joined in company for a considerable time with his brethren, who followed business in Spain: but at length growing weary of that way of life, he went in 1470 to Rome, where cardinal John Baptist Cibo took him into his retinue, and procured him the place of secretary or scribe of the apostolical letters. This employ brought him into the eye and knowledge of pope Sixtus IV. who became so much pleased with his wit and understanding, that he gave him the bishopric of Ventimiglia; and he was preparing to go and reside in his diocese when that pope died, in August 1484. Hereupon cardinal Cibo begged he would defer his journey till the election was over; and in order to engage him thereto, procured him to be nominated among those who are usually appointed for a guard to the conclave. But this was soon terminated; Cibo was raised to the pontificate on Sunday the 23d of the same month of August, and took the name of Innocent VIII. This was matter of great joy to Anthony Pallavicini, whom the new pope retained at Rome, gave him the post of datary, which he discharged with great prudence and fidelity, and then nominated him cardinal in March 1489.

Pope Alexander VI. who succeeded Innocent VIII. had also a great regard for the cardinal, and particularly esteemed him for his firmness and courage, and procured him several bishoprics. When king Charles VIII. entered Rome in 1494, this pontiff, who had retired into the castle of Saint Angelo, ordered cardinal Pallavicini to receive him and treat with him, which he managed with great success; and when that monarch departed from Naples in May the following year 1495, the pope, who had given him too great offence to venture his own person before him, went out of Rome, and withdrew to Orvieto, still committing to cardinal Pallavicini the care of negotiating affairs with his majesty, who generously surrendered

dered all the places which he was possessed of in the ecclesiastical state.

This pope Alexander VI. died in August 1503, and in the conclave for electing his successor, Anthony Pallavicini was one of those who were proposed first, and he had several votes, but his private enemies took a deal of ill natured pains against him; and, 'tis said, among other things, tried to disparage him in a satyrical quatrain, which however was answered by one of his friends in another (A). 'Tis certain, Pius III. was elected pope, who was soon after succeeded by pope Julius II. by whom our cardinal was employed in affairs of the greatest importance, and was particularly sent legat to Savona, at the interview between Lewis XII. of France and Ferdinand King of Arragon. The legat pressed for an order to return to give an account of the success of his negotiation; but arriving at Rome about the end of August, he fell sick, and died September 10, 1507, aged sixty-six years. His bones, which were interred in the church of the Vatican, were afterwards, in 1596, removed to that of St. Mary del Popolo, by the care of John Baptist and Babilan Pallavicini, *Moreri.* his great nephews.

(A) The first ran thus :

Genua cui patrem, genetricem Græcia, partum
Pontus et unda dedit, hic bonus esse potest &
Vani sunt Ligures, mendax et Græcia Breto,
Nulla fides; hæc tu singula solus habes.

To which the reply was in these terms :

Qui malus esse potest patrem cui Genua, matrem
Græcia, partum pontus et unda dedit?
Sunt malo in assueti Ligures et Græcia docta est,
Æneadum et genitrix est Venus orta mari.

PALLAVICINI (Sforza) a jesuit and cardinal, was the son of the marquis Alexander Pallavicini and Frances Sforza, and was born at Rome, November 20, 1607. Notwithstanding he was the eldest son of his family, yet he chose the ecclesiastical life, nor could he be persuaded from it by his parents or relations; and his conduct was ordered in that character with such an exemplary regularity, that he was early appointed one of those prelates who assist in the assemblies, called congregations at Rome, being of that *del buon governo*, of good government, and of that *del immunita ecclesiastica*, of the immunities of the church. He was also received into the famous academy of humourists, and often sat at the head of those academicians in quality of president. He was likewise go-

vernor of Jesi, and afterwards of Orvietto and Camerino, under pope Urban VIII.

But all these advantages did not hinder him from renouncing the world, and entering into the society of the jesuits, where he was admitted in June 1638. As soon as he had compleated his noviciate, he taught philosophy and then theology. At length pope Innocent X. nominated him to examine into diverse matters relating to the pontificate, and pope Alexander VII. created him a cardinal in 1657. This pontif was an old friend of Pallavicini, who had been serviceable to him when he came to Rome with the name of Fabio Chigi. He had even contributed to advance his temporal fortune, and had received him into the academy of the humourists, in gratitude for which Chigi addressed to him some verses, printed in his book, entituled, *Philomathi Musæ juveniles*. When Pallavicini obtained a place in the sacred College, he was also appointed at the same time examiner of the bishops, and he was afterwards a member of the congregation of the holy office, i. e. the inquisition, and of that of the council, &c.

His promotion to the cardinalate wrought no change in his manner of life, which he observed with strict regularity even to the day of his death, which happened on the 5th of June 1667, and the sixtieth year of his age.

He composed a History of the council of Trent, in opposition to that by father Paul, the Venetian. The history is well wrote in Italian, and he has made good remarks upon it. His great fault is, that he expatiates too much upon the controversy, which however seems to be necessary in regard to the design which he proposed to himself, of defacing the bad impressions which he thought might be made by father Paul's history of the same council. (A).

Moreti.
L. Advocat.

(A) We have also some other pieces of his composing; as, *Trattato della Stile*; *Del Bene*; *Vindicatione Soc. Jes.* &c.

Blount's
Censura
Authorum.

PAMELIUS (James) a learned Fleming, was the son of Adolphus, counsellor of state to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a design of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain named him to the provost-

provostship of St. Saviour at Utrecht, and after that to the bishopric of St. Omer: but, as he went to Brussels to take possession of it, he died at Mons in Hainault. His death happened in 1587, when he was not quite fifty-two years old. He was the author of some works, but is chiefly known for his critical labours upon Tertullian and Cyprian; of both which writers he published editions, and prefixed lives.

“ The commentaries of this author upon Tertullian, says Biblioth. des Auteurs Eccl. tom. I. Tertullian.
 “ Dupin, are both learned and useful; but he digresses too
 “ much from his subject, and brings in things of no use to
 “ the understanding of his author:” and he passes much the
 same judgment of his labours upon Cyprian. All the later
 editors of these two fathers have spoken well of Pamelius,
 and have transcribed his best notes into their editions. Ibid. Cyprian.

PANCIROLLUS (Guy) was the son of Albert Pancirollus, a famous lawyer in his time, and descended from one of the most illustrious families at Reggio, where Guy was born on the 17th of April 1523. He learned Latin and Greek under Sebastian Carrado and Bassiano Lando, and made so great a proficiency in a short time, that his father thought him fit to proceed to the study of the law at fourteen years of age. He taught him the first elements of that faculty himself, and Guy studied them incessantly under his father for three years, but without neglecting the belles lettres. He was afterwards sent into Italy, in order to complete his studies in jurisprudence under the celebrated professors of that country. He went first to Ferrara, and having there heard the lectures of Pascalo and Hyppolitus Riminaldi, he passed thence to Pavia, where he had for his master the famous Andrew Aleist. He afterwards prosecuted the same study under Marianus Cocinus at Bologna, and under Marcus Mantua and Julius Oradini at Padua. Here he finished his course, having spent seven years in it; during which he had distinguished himself in public disputations on several occasions; and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in October 1547, while he was only a student, second professor of the institutes in the university of Padua. This nomination obliged him to take his doctor's degree, which he received from the hands of Marcus Mantua. He discharged the duties of this employ with so much care and application, that in three years time an addition was made to his salary, viz. in 1550. And after he had filled this chair for seven years, he was advanced to the first of the institutes

in February 1554, but he did not sit long in this: for Matthew Gibraldi, second professor of the Roman law, dying in 1556, Pancirollus succeeded him in October the same year, and he held this post for the space of fifteen years.

At length he grew out of humour with the university, on account of some disrespect which he thought were shewn to him, and resolved to leave it upon the first occasion that offered. Such a one happened in 1571, when upon the death of Aimon Craveta, first professor of the Roman law at Turin, Emanuel Philibert duke of Savoy offered him that place, with a salary of a thousand pieces of gold, which Pancirollus gladly accepted; nor had he any reason to repent of this change: for the prince shewed him all imaginable respect, as did also his son Charles Emanuel, who augmented his appointments with a hundred pieces more, and would have gone still further, had not he been opposed by the heads of the university, in the apprehension that this liberality might grow into a custom, so that they should be obliged to give the same to those who succeeded him in the lecture. The republic of Venice soon became sensible of the loss sustained by his departure, and were desirous to repair their fault, by naming him to the place of Cesalo, who died in 1580: but Pancirollus found himself too well seated at Turin, to give way to their application.

However, he was obliged to comply at last: for the air of Piedmont proved so noxious to him, that he lost one eye almost entirely, and was in danger of losing the other. The dread of such a disaster induced him to hearken to the proposals that were made afresh to him in 1582; and a salary of a thousand ducats being offered to him, with the chair, which he had so much wished for, engaged him to return to a town which he had quitted only out of chagrin. The duke of Savoy did his utmost to keep him, and for that purpose offered him a pension of fourteen hundred pieces of gold; but the fear of growing blind carried it against all other considerations. However, the city of Turin, willing to give him some marks of their esteem, at his departure, presented him with his freedom, accompanied with some pieces of silver plate. He returned then to Padua, where he professed the law a second time, till the year 1599, when he died on the 1st of June, aged seventy-six years, having had his stipend augmented to the sum of twelve hundred ducats. He was interred at St. Justin in Padua, after funeral service had been performed for him in the church of St. Anthony, where Francis Vidua of that university

verfity pronounced his funeral oration. His works are inserted below (A).

(A) The titles of them are, *Nolititia utraque dignitatum, tum orientis tum occidentis ultra Arcadii Honorique tempora, et in eum Guidi Pancirolli Commentarium; De magistratibus municipalibus & corporibus artificum libellus; De rebus bellicis; De quatuordecim regionibus urbis Romæ earumque edificiis, tam publicis quam privatis libellus; Thesaurus variarum lectionum utriusque ju-*

ris in tres libros distributus, ab Hercule ex fratre Nepote in lucem editus; Consilia; De claris legum interpretibus; Rerum memorabilium libri duæ, quarum prior deperditarum, posterior noviter inventarum est, ex Italico Latine redditi et notis illustrati, ab Henrico Salmuth; Stimuli virtutum adolescentiæ Christianæ dicati ex Italico B. Guil. Baldesano Latine facti.

PANTÆNUS, a Stoic philosopher born in Sicily, taught that philosophy in the beginning of the reign of the emperor Commodus, from the year of Christ 180, in the famous school of Alexandria, where from the time of St. Mark, founder of that church, there had always been some divine who explained the holy Scriptures: and the Ethiopians having requested Demetrius, bishop of Alexandria, to send a proper person to instruct them in the christian religion, he sent Pantænus, who gladly undertook the mission, and acquitted himself very worthily in it. 'Tis said that he found the Ethiopians had already some knowledge of the verities of the christian faith, which had been declared to them by St. Bartholomew, and that he saw the gospel of St. Matthew in Hebrew, which had been left there by that apostle (A). Pantænus, upon his return to Alexandria, continued to explain the sacred books under the reign of Severus and Antoninus Caracalla, and did more service to the church by his discourses than by his writings. However, he composed some commentaries upon the Bible, but they are lost. He first started the remark, which has been followed by all the interpreters of the prophecies since, That they are often expressed in indefinite terms, and that the present tense is frequently used both for the præterite and future tenses. 'Tis Theodoret who relates this. We may form a judgment of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus,

(A) St. Jerome says that Pantænus brought it away with him, and that it was still to be seen in his time in the Alexandrian library: but this story is not generally credited, since no good reason can be given why St. Bartholomew should leave a Hebrew

book with the Ethiopians. However, it is certain Eusebius mentions the same thing before Jerome and the Christians of those times treated the supposed improbability of the fact as an idle pretence.

Origen, and all those have observed, who were trained up in the school of Alexandria. Their commentaries abound with allegories: they frequently leave the literal sense, and find almost every where some mystery or other, in the explaining of which they shew a great deal of erudition.

Blount's
Censura au-
thorum.
Dupin's Ec-
cles. writers
of the 16th
century.

Epist. 9.
Lib. 2.

PANVINIUS (Onuphrius) a learned Italian of the order of the Hermites of St. Augustin, was a man of all the authors of the sixteenth century, who had studied antiquity the most; and yet died before he reached his fortieth year. He was born of a noble family at Verona in 1529; and being trained to literature, became indefatigable. He spent whole days and nights in reading the ancients, which made Paul Manutius call him *Helluo Antiquitatis*. He took for his device an ox between an altar and a plough, with these words, *In utrumque paratus*; signifying, that he was equally ready to labour for the service of God, and to promote human learning. About 1550, he began to study ecclesiastical antiquities by the advice of Marcellus Cervinus, then cardinal de Santa Croce, and afterwards pope by the name of Marcellus II. His first book was, a Chronicle of Popes and Cardinals, which was printed without his knowledge at Venice in 1557, and some time after more correctly by himself. He afterwards continued Platina's Lives of the Popes, whom he flattered more than Platina had done, from Sextus IV. to Pius V. and subjoined annotations to the lives Platina had written. Then he wrote a Discourse concerning St. Peter's Supremacy, and was preparing to draw up a complete ecclesiastical history, when cardinal Alexander Farnese, his chief protector, obliged him to follow him into Sicily. He died in that journey at Palermo 1568, in his thirty-ninth year.

We have mentioned the chief of his works, relating to discipline or ecclesiastical history. He wrote also upon Roman antiquities and other prophane subjects; such were his *Fasti et Triumphus Romanorum a Romulo usque ad Carolum V. Imperatorem*; *De ludis sæcularibus*; *De Republica Romana*; *De Triumpho*; *De ludis Circensibus*, &c. The four last pieces are printed in Grævius's collection of Roman antiquities. The great number of printed books and manuscripts, which Panvinus had composed at that age, is the more surprising; because they are all full of profound learning, and most of them upon singular subjects, which had not then been handled; and he knew also, which very few scholars do, to join an easy, agreeable, and elegant way of writing to his great learning. All his works are written in Latin.

PAPIN

PAPIN (Isaac) some time a minister of the church of England, and at last reconciled to that of Rome, was the author of some pieces which made a great noise in the seventeenth century, and published an account of his own life, in which he tells us he was born at Blois, and descended from a family of the reformed religion. He passed thro' his studies in divinity at Geneva. That university was then divided into two parties upon the subject of Grace, called Particularists and Universalists, given in the following account of himself, of which the former were the most numerous and the most powerful. The Universalists desired nothing more than a toleration, and Mr. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favour. But Turretin gave little heed to it, and M. de Maratz, professor at Groning, who had disputed the point warmly against Mr. Daille, opposed it zealously, and supported his opinion by the authority of those synods who had determined for intolercancy. There happened also another dispute upon the same subject, which occasioned Mr. Papin to make several reflections. M. Pajon, already mentioned in these memoirs, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the reformed in general, and Mr. Jurieu in particular; and though the synod of Anjou in 1667, after many long debates upon the matter, dismissed Mr. Pajon, with leave to continue his lectures at Saumur; yet his interest there was none of the strongest, so that his nephew, who was a student in that university in 1633, was pressed to condemn the doctrine which was branded with the appellation of Pajonism. Mr. Papin declared that his conscience would not allow him to subscribe to the condemnation of either party; whereupon the university refused to give him a testimonial in the usual form. All these disagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman catholic religion with less dislike than before. In this disposition he wrote a treatise, intituled, *The faith reduced to its just bounds*, wherein he maintained, that as the papists professed that they embraced the doctrine of the holy Scriptures, they ought to be tolerated by the most zealous protestants. He also wrote several letters to the reformed of Bourdeaux, to persuade them that they might be saved in the Romish church, to which they were reconciled.

This work, as might be expected, drew upon him a great party among the protestants, to avoid whose fury he crossed

the water to England in 1686, where king James II. was endeavouring to re-establish popery. There he received deacon's and priest's orders from the hands of Dr. Turner bishop of Ely, and the following year, 1687, published a book against Mr. Jurieu (A), which exasperated that minister so much, that when he knew Mr. Papin was attempting to obtain some employ as a professor in Germany, he dispersed letters every where in order to defeat his applications. And though he procured a preacher's place at Hamburgh, Mr. Jurieu found means to get him dismissed in a few months. About this time his discourse upon the Faith reduced within just Bounds, coming into the hands of Mr. Bayle, that writer added some pages to it, and printed it: but the piece was ascribed by Mr. Jurieu to our author, who did not disavow the principal maxims laid down in it, which were condemned in a synod. In the interim, an offer being made him of a professor's chair in the church of the French refugees at Dantzick, he accepted the offer: but after some time, it being proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply, because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzick were highly offended at his refusal, and he was ordered to depart, as soon as he had completed the half year of his preaching, which had been contracted for. He was dismissed in 1689, and not long after he embraced the Roman catholic religion, putting his abjuration into the hands of the late M. Bossuet, bishop of Meaux, on the 15th of November 1690.

Upon this change, Mr. Jurieu wrote a pastoral letter to those of the reformed religion at Paris, Orleans, and Blois, in which he pretended that Papin had always looked upon all religions as indifferent, and that in that spirit he had returned to the Roman church. In answer to this letter, Papin drew up a treatise, of the Toleration of the Protestants, and of the Authority of the Church. The piece being approved by

(A) The title of which is, *Essais de Theologie sur la providence et la grace, ou l'on tache de delivrer M. Jurieu de toutes les difficultes accablantes, qu'il rencontre dans son systeme, en deux tomes: le premier contre son livre, intitulé, Jugement sur les Methodes rigides et relachees;*

le second contre son traité De la Grace immediate: A quoi on a ajouté une refutation du sentiment de la predestination au peché, & à la condamnation, pour servir de reponse au Traité de même Theologien sur le concours immediat. A Francfort, 1687.

the bishop of Meaux, was printed in 1692; but our author afterwards changed the title, which was a little equivocal, and made some additions to it: but whilst he was employed in making collections in order to complete it farther, and finish some other books upon the same subject, he died at Paris the 19th of June 1709. His widow, who also embraced the Roman catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719, 12mo. under the title inserted below (B).

Moreri.

(B) It runs thus; Le deux voyes opposées en matiere de religion l'examen particulier l'autorité; second edition du livre, intitulé, La Tolérance des Protestants, avec d'autres

traitez sur le même sujet, par M. Papin cy-devant prêtre de l'Eglise Anglicane, & ensuite réuni à l'Eglise catholique.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treasury or exchequer, and afterwards præfectus-prætorio under the emperor Severus, who had so high an opinion of his worth, that at his death he recommended his two sons Caracalla and Geta to his care: but the first having murdered his brother, enjoined Papinian to compose a discourse to excuse the murder to the senate and people, which Papinian could not be prevailed to comply with, but on the contrary, answered boldly, that it was easier to commit a parricide than to excuse it; and to accuse an innocent person after taking away his life, was a second parricide. Caracalla was so much enraged at this answer, that he rewarded the lawyer with an order to lose his head, which was accordingly executed in the year 212, at the age of thirty-seven years; and the inhumanity was carried so far as to drag his body through the streets of Rome. He had a great number of disciples, and composed several works; among those, twenty-seven books of Questions in the law, nineteen books of Responses or Opinions; two of Definitions; two others upon Adultery, and a single book upon the Laws of Ediles. His reputation was so great, that he is called the honour of jurisprudence, and the treasure of the laws.

Moreri & L'Advocat.

PAPPUS, an eminent philosopher of Alexandria, is said by Suidas to have flourished under the emperor Theodosius the Great, who reigned from A. D. 379 to 395. His writings shew him to have been consummate in the science of mathematics. Many of his works are lost, and the greater part of what are extant continued long in manuscript. Of his books of mathematical

Fabric. Bibl. Græc. vol. viii.

Collections, which are extant in Greek from the middle of the second to the end of the eighth book, nothing had been published, except some Lemmata of the seventh book, by Marcus Meibomius, in his dialogue upon propositions, printed in 1655; the twelve last Propositions of the second book, by Dr. Wallis, at the end of his Aristarchus Samius, printed at Oxford 1688, 8vo; part of the Preface to the seventh book, by David Gregory, in the Prolegomena to his Euclid, printed at Oxford 1703; the intire Preface, by Edmund Halley, before his Apollonius, printed at Oxford 1706, 8vo. The third, fourth, fifth, sixth, seventh, and eighth books of these Mathematical Collections had only been published in a Latin version made by Fredericus Commandinus. Merfennus exhibited a kind of abridgment of them in his Synopsis Mathematica, printed at Paris 1644, in 4to: but this contains only such propositions as could be understood without figures. At length the whole works of Pappus were published at Bologna, 1660, in folio, by Carolus Manoleffius, who seems to have taken all proper precautions and means to make his edition complete and perfect; for he tells us, that he consulted and employed, as well those who excelled in the Greek tongue, as those who were deep in mathematical knowledge; and it is certain, that without an uncommon skill in both, no good edition of Pappus could be prepared.

Suidas relates, that Pappus wrote a Commentary upon four books of Ptolemy's Magna Constructio; but what we have remaining under his name, and may be found in the Basil edition of 1538, is only a Commentary upon part of the fifth book.

PAPYRIUS MASSON (John) a celebrated advocate in parliament; was born May 6, 1544, at St. Germain Laval en Forez. His father, Noel Masson, tho' a tradesman, resolved to breed his son to learning, and accordingly put him to the jesuits college with that intent; but dying not long after, the further care of his education fell upon his mother Antoinette Girinet, who pursued her husband's design. And before the youth had finished his course in humanity and philosophy among the jesuits of Billon in Auvergne, being invited by his uncle to Lyons, he made him a visit there, and returning in a short time to Bellon to prosecute his studies, and taking a fancy for the society of Jesus, he resolved to enter into it, and going to Rome he took the habit in that city, where he acquired a considerable reputation by a funeral speech, which he made before a crowded audience on the death

death of one of the cardinals. From Rome he went to Naples, where he taught two years in the jesuits college; and then returning to France, he taught some months at Tournon en Vivarois, after which he went to Paris. He first taught humanity learning, and next proceeded to teach philosophy in the college of Clermont. However, it was not long before he quitted the jesuits, and went to teach in the college of Du Pleffis, which he likewise quitted at twenty-six years of age, in order to apply himself to something more elevated. In this spirit he fixed upon the faculty of law, and studied it under Francis Baudouin at Angers. Having spent two years there, he returned to Paris, and was ten years librarian to Philip Harault du Chiverni, chancellor of the duke of Anjou. In 1576 he was admitted an advocate in parliament, where he pleaded only one single cause of any moment, which he carried. However, he did not quit the bar and practice, for he was made referendary in chancery, and deputy to the proctor-general of the parliament of Paris, places which cost him not a farthing in money, being given him as the just reward of his merit, and he held them till his death, which happened on the 9th of January 1611, at the age of sixty-seven years. He was a married man, and his wife's name was Denise Goddard, but he had no issue by her. His temper was easy and pleasant; he was sincere and generous above his fortune, which led him to give his time and pains for the service of great men, merely for the pleasure of doing them service, without the least view of any other recompence or reward. He was a voluminous writer, as appears by the list of his works below (A). M. De Thou, who was his friend, wrote an account of his life in Latin.

Perrault,
Hommes illustres, tome 1. and Nicceron's Mémoires, tome 5.

PARA-

(A) The titles of them are these: *Entier discours des choses qui se sont passera à la reception de la Reine, & au mariage du Roy; De statu Andegavensis academix oratio panegyrica dicta, anno 1571; Elogium Francisci Balduini, jurisconsulti Atrebatensis, cum epitaphio Papiria Massono et aliis auctoribus; Historia vitæ Caroli IX. Francorum regis; Annalium libri quatuor, quibus res gestæ Francorum explicantur a Clodione ad Francisci 1. obitum, secundo editio a Pharamondo ad Henricum II; Vita Claudii et Francisci primorum Guisæ ducum; Elogium Renati Biragæ*

S. R. E. cardinalis et cancellarii Franciæ; Consolatio ad Philippum Chevernium Franciæ cancellarium super obitu Thuanæ uxoris; Vita trium Etruriæ principum, Dantis Aligherii, Francisci Petrarchæ et Joh. Boccatii; Justiniani Cæsaris, quorum nomina et constitutiones Justinianus in Codicem retulit; Elogium Joh. Aurati, poetæ Latini; Vita inclyti principis Joh. Engolismæ et Petraco-riorum comitis et regia stirpe Franco- rum; Vita Jacobi Cujatii jurisconsulti; Petri Pithœi jurisconsulti elogium; Annæi Anglurii cognomento Givrii, &c, elogium; Christopheri & Augusti

PARACELSUS Arecolus Philippus Theophrastus Bombast de Hohenheim, a famous physician, was the son of Wilhelmus Hohenheim, a learned man, and licentiate in physic, though a slender practitioner, but possessed of a noble library, being himself the natural son of a master of the Teutonic order. He was born in the year 1493, at a village called Einsidlen in Switzerland, about two German miles from Zurich. At three years of age he is said to have been mutilated and made an eunuch by a sow: accordingly we always find him a bitter enemy to women, and he is perhaps the only great man upon record without a passion for that sex, though his picture, as taken from the life, represents him with a beard. He was instructed by his father in physic and surgery, wherein he made great proficiency; but as he grew up, he was captivated with the study of alchymy, which occasioned his father to put him to the care of Trithemius, abbot of Spanheim, a man of great renown in those days, from whom having learned many secrets, he removed to Sigismund Faggerus of Schwatz, a famous German chymist, who at that time, partly by his own industry, and partly by a multitude of servants and operators retained for the purpose, made daily improvements in the art. And here he assures us he learned spagyric operations effectually; after which he applied to all the most eminent masters in the alchymical philosophy, who concealed nothing from him, and from whom, as he himself relates, he learned his secrets.

Augusti Thuanorum elogium; Vita Lucii Titii apud jurisconsultos celebrimi viri ex laudestarum libris recens edita; Caroli Borboni S. R. E. cardinalis elogium; Notitia episcopatum Galliae quæ Francia est; Renati Chopini vita; Relatio ceremoniarum baptismi Ludovici Delphini primogeniti Henrici Magni; Tumulus et elogium Claudii Puteani, senatoris Parisiensis auctori Papirio-Maffono, et Josepho Scaligero; Pomponii Bellevisi cancellarii Magni Franciæ elogium; Arverni municipii descriptio et bibliotheca Pap. Massor edita a Joh. fratre; Elogium Henrici Joyosæ ordinis Capucinatorum; Garberti Romanorum et Ravennatum archiepiscopi, postea Sylvestri II. Papæ, Johannis Sarisburiensis, et Stephani Toinacensis, epistolæ redendi Papirio Maffono; Descriptio fluminis Galliae quæ Franciæ est; Historia calamitatum Galliae, &c. a Constantino Cæsare usque ad Majorianum, qui

vicit in Atrebatibus Clodionem regem Francorum Pharamondi successorem opus Pap. Mass. posthumum et imperfectum, recens ex Autographo Joh. B. Massoni, fratris ipsius et vulgatum; Elogia serenissimorum ducum Sabaudiae à Joh. B. Massono fratre edita; Tumulus Margaretæ Valesiæ, Taurinensium Domine à Joh. B. Mass. editus; Johanni Papirii Massoni elogiorum, pars i. quæ imperatorum, ducum, aliorumque insignium heroum virtute maxima bellica illustrium vitam complectitur; Pars ii. quæ vitam eorum complectitur qui amplissimarum, dignitatum titulis, vel eruditionis laudes et publicatis literarum monumentis claruerunt; Elogium Michaelis Marefcotti, doctoris medici Parisiensis; Gesta collationis Carthaginensis inter Catholicos et Donatistas; Servati Lupi epistola; Agobardi episcopi Lugdunensis opera; Libri sex de episcopis urbis, seu Romanis pontificibus.

But

But not content with this, he visited all the universities of Germany, Italy, France, and Spain, in order to learn physic; and then he took a journey to Prussia, Lithuania, Poland, Walachia, Transilvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied indifferently to physicians, barbers, old women, conjurers, and chymists, both good and bad; from all which he gladly picked up any thing that might be useful, and then enlarged his stock of sure and approved remedies. He also learned from Basil Valentine's writings, the doctrine of the three elements, which, concealing the author's name, he adopted as his own, and published under the appellation of Salt, Sulphur, and Mercury.

In the 20th year of his age, making a visit to the mines in Germany, he travelled into Russia, where being taken prisoner on the frontiers by the Tartars, he was carried before the Cham, and afterwards sent with that prince's son on an embassy to Constantinople, where in his 28th year he tells us he was let into the secret of the philosopher's stone. He was also retained frequently as surgeon and physician in armies, battles, and sieges. He set a high value on Hippocrates and the ancient physicians; but despised the scholastic doctors, and above all the Arabs. He made great use of remedies prepared of mercury and opium, wherewith he cured the leprosy, venereal disease, itch, slight dropsies, and other infirmities, which to the physicians of those times (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By these cures he grew daily more celebrated and daring, especially after recovering the famous printer Frobenius of Basil, whose case appears to have been a violent pain in his heel, which upon Paracelsus's treatment removed into his toes, so that the patient could never stir them afterwards, tho' he felt no pain, and in other respects grew well; but soon after died of an apoplexy. By this cure he became acquainted with the great Erasmus, and was well esteemed by the magistracy of Basil, who giving him a plentiful salary, made him professor in 1527, where he continued to teach philosophical physic two hours every day, sometimes in Latin, but more frequently in High Dutch. He read lectures to explain his own books, *De compositionibus*, *De gradibus*, et *De Tartaro*; which according to Helmont abounded in idle drolery, and contained little solid sense. Here in a solemn manner seated in the chair, he burned the writings of Galen and Avicenna, declaring to his audience that he would even consult the devil

devil if God would not assist him, which is conformable to his exprefs declaration in several places of his works, that no one need scruple consulting the devil to get secrets of physic out of him.

Here he procured many disciples, with whom he lived in great intimacy. Three of these he maintained in diet and clothes, and instructed in several secrets; though they afterwards ungratefully deserted their master, and even wrote scandalous things of him, administering with great indiscretion the medicines he had taught them, to the great disadvantage of those who employed them. He also retained surgeons and barbers in his family, to whom he communicated useful secrets; but all of them left him soon after, and turned his enemies. His only faithful disciples were Dr. Peter, Dr. Cornelius, Dr. Andrew, Dr. Ursinus, the Licentiate Pangratus, and Mr. Raphael, whom he speaks of with commendation.

During his two years residence in this city, he cured a noble canon of Liechtenfels, who had been given over by the physicians, of a violent pain at the stomach, with only three pills of his Laudanum. The sick canon had promised him 100 French crowns for the cure; but finding it so easily effected, he refused to pay, alleging with a jest, that Paracelsus had given him but three mouse turds. Upon this our doctor cited his patient before a court of justice, where a judge, not considering so much the excellency of the art, as the quantity of labour and cost, decreed him a trifling gratification, with which Paracelsus was so exasperated, that loading them with reproaches of ignorance and injustice, he rendered himself in some measure guilty of treason, and thus thought best to quit the court, and make haste home; from whence, by the advice of his friends, he privately withdrew out of the city, leaving his whole chymical apparatus to Johannes Oporinus (A). After this he continued rambling two years thro' the neighbouring parts of Alsatia, accompanied by Oporinus, and in the course of a dissolute life, wrought many extraordinary cures, as we find related by Zwinger, who lived at the same time at Basil, and often heard the account from Oporinus himself.

(A) This Oporinus, who had been for some time his servant and amanuensis, was a person of much learning, well skilled in the Greek and Latin tongues, who, possessed with the vain expectation of attaining Pa-

racelsus's secrets, he left his own family, and travelled with him for two whole years, without learning any one thing, till wearied out, he grew wise, and quitting Paracelsus, returned to Basil.

It happened one evening that Paracelsus was called upon to visit a country-man dangerously ill near Colmar in Alsace; but being set in for a drinking-bout (B) with ordinary company, he deferred visiting the patient till next morning, when entering the house with a furious look, he asked if the sick person had taken any physic? as intending to administer some of his laudanum. The by-standers answered, that he had taken nothing but the sacrament, as being at the point of death; at which Paracelsus in a rage replied, If he has had recourse to another physician, he has no occasion for me, and ran immediately out of doors. Oporinus, struck with this piece of impiety, bid Paracelsus the last adieu, fearing the barbarity of his otherwise beloved master should some time fall on his own head.

From this time Paracelsus having forgot his Latin, continuing wandering from place to place, always intoxicated with strong liquor, never changing his clothes, nor so much as going into bed till September 1541, when being taken ill at a public inn at Saltsburg, he died after a few days sickness in the forty eighth year of his age, though he had promised himself, by the use of his Elixir, that he should live to the age of Methusalem. He was buried in the hospital of St. Sebastian at Saltsburg, with an epitaph inserted below (C).

It is probable, that the bulk of the pieces published under our author's name are not his, but that his followers chose to usher in their performances under that cover. In effect, they are so many and so different from each other, that it is next to impossible they should all come from the same hand; and yet, besides the three books already mentioned, which he lectured upon in public, there are some others which seem to be genuine, whose titles are therefore inserted below (D).

(B) He was much addicted to drunkenness. Walterus tells us, that when he was in his cups, which often happened, he would threaten to summon a million of souls, in order to shew his power over them.

(C) Conditur hic Philippus Theophrastus,
Insignis medicinæ doctor, qui dira illa vulnere,
Leporam, podagram, hydropisum, aliaque inanabili
Corporis contagia mirifica arte sustulit,

Ac bona sua in pauperes distribuendo collocandoque honoravit.

(D) These are, De Peste; De mineralibus; De vita longa, and the Archidoxa Medicinæ; De ortu rerum naturalium; De transformatione rerum naturalium; De vita rerum naturalium. The rest are spurious, especially his theological works. In surgery two books, one intituled, The Great Surgery, and the other, The Small Surgery. His works were printed at Geneva in 1658, in three vol. folio. This is the most complete edition; besides, there is another edition at Basil in 1589, in 12 vol. 4to. which some esteem as the best; and there is likewise another edition at Francfort in 12 vol. 4to.

With

P A R A C E L S U S.

With respect to his merit as to medicine and alchymy, it must be owned that an arrogant assuming air infected all his writings, as well as his actions. It was common with him to promise mighty things with complete assurance upon slender and unequal grounds. A strong instance of his weakness in this kind is his undertaking, by the mere use of his elixir, to prolong a man's life to the age of Methusalem, and deliberating with himself to what period he should protract his own. In the same vanity he asserts that he knew the universal medicine, and the body of chymists both of his own and our times, have complimented him with the knowledge of it; but what effectually overthrows his pretensions to such a remedy, is his own dying at an immature age.

His real merit consisted, 1. In being well skilled in surgery, and practising it with great success. 2. In understanding the common practice of physic as well as his cotemporaries. 3. In being alone master of the powers, preparations, and uses of metals. 4. In having the use of opium to himself, and working wonderful cures thereby; and 5. In being well acquainted with the virtues of mercury, in an age in which perhaps only he and Carpus knew any thing of the matter. As to his being possessed of the philosopher's stone, there are no sufficient proofs of it, and many strong ones to the contrary.

The system of Paracelsus was somewhat so uncommon and extravagant, that we must not conceal it from the reader. His first principle is the analogy which he supposes between the great world and the little world, or the body of man. In man, for instance, he discovers the motions of the stars, the nature of the earth, water, and air, all vegetables and minerals, all the constellations, and the four winds. He asserts that a physician ought to know what in man is called the dragon's tail, the ram, the polar axis, the meridian, the rising and setting of the sun; and if he is ignorant of these things, says our author, he is good for nothing. From the same author also and his followers, springs the opinion of a pretended and imaginary agreement between the principal parts of man's body with the planets; as, of the heart with the sun, of the brain with the moon, of the spleen with Saturn, of the lungs with Mercury, of the kidneys and testicles with Venus, of the liver with Jupiter, and the gall with Mars: as there are also seven metals or minerals which agree with these seven planets. Paracelsus also assures us, that in our Limbus, that is, the human body, are the heavens, the earth, and the properties of all animals: and he also asserts,

that a true physician must be able to say, This is a sapphire in the body of man, this mercury, this a cypress, and this a wall-flower. He also established a relation between diseases and plants. He maintains a *prima materia*, or first matter, whence springs, among other things, the seeds of vegetables, animals, and minerals; and that generation is only the exit of each seed from darkness to light, in which they lay in the first matter. Besides the four ordinary elements, fire, air, earth, and water, and three principles, salt, sulphur, and mercury, Paracelsus thought there was in all natural bodies something of a celestial nature, which he calls quintessence, and which he describes thus: The quintessence is a substance which is corporeally drawn from all bodies that increase, and from every thing that has life; and this substance is disengaged from all impurity and mortality; it is of the highest subtilty, and separated from all the elements. He adds, that this quintessence is not of a different nature from the elements, because it is of itself an element. He calls it also by the several names of the philosophical tincture, or philosophers stone, the flower, the sun, heaven, and æthereal spirit. This medicine, says he, is an invisible fire which devours all diseases. However, as this quintessence was, he acknowledges, very rare, he found himself under a necessity of seeking for particular remedies. In order to discover which, one of the means is to observe the signature of things. Thus, for instance, they maintained that Euphrasia bore a mark, which indicated its virtues for disorders of the eyes, and this mark is a small black figure within the flower, which they said represented the eye-ball; yet he depended chiefly upon metallic medicines, and even required that animal and vegetable substances should be chymically prepared as necessary to extract the poisonous quality naturally in them.

Paracelsus also believed that certain words and characters engraved on stones could cure some particular diseases which would not yield to any other remedies. He also maintained that a physician might have recourse to magic for the cure of diseases. It exceeds the bounds of this design to run out into a description of the essency, the magisteries, the elixirs, and other important secrets, which our author called *Magnalia Dei*, as the quintessence, the azeth, and his laudanum. His surgery seems to have been more esteemed than it deserved. Upon the whole, in reading Paracelsus's works, it is easy to observe that he had a heated and disordered imagination, full of the crudest notions; whence, it is no wonder,

wonder, he gave into astrology, geomancy, chiromancy, and the cabala, which were extremely common and popular in those ignorant ages. He says expressly that medicine must be joined to magic, or it cannot be successful; by which he does not mean natural magic only, but declares that no one needs scruple getting certain secrets of physick from the devil, and boasts of holding a conversation with Galen and Avicenna at the gates of hell. In short, he has used all possible means to persuade the world that he was a real magician, so that if he has failed in the attempt, it is his misfortune. Indeed it has been the common opinion that he was one; though perhaps the truer opinion may be, that in some instances he was rather an impostor than a conjurer. However, among the bad things that his works are stuffed with, there are some which are good, and contribute to the improvement of physick. He was neither learned in the languages nor philosophy; he had but little erudition; he says himself that his library did not contain ten pages, and that he passed ten years without reading a book.

Moreri,
Boerhaave,
and Shaw.

PARE (David) a celebrated divine of the reformed religion, was born on the 30th of December 1548, at Francolstein in Silesia, and put to the grammar school there, apparently with a design to breed him to learning; but his father marrying a second wife, this stepmother prevailed with him to put his son apprentice to an apothecary at Breslau; and not content with that, he was taken thence, and at her instigation bound to a shoe-maker. However, he was not long abandoned to the shameful ill usage of a stepmother; his destiny ordained better things for him, and many years had not passed when the good old man his father resumed his first design, and David was not above sixteen years of age when he was sent to the college school of Hermsberg, in the neighbourhood of Francolstein, to prosecute his studies under Christopher Schilling, a man of considerable learning (A), who was rector of the college. It was customary in those times for young students who devoted themselves to literature, to assume a great name, instead of that of their family. Schilling was a great admirer of this custom, and easily persuaded his scholar to change his German name of Wongler for the Greek one of Paré, both denoting the same thing in the dis-

(A) See an account of him under his article in these memoirs.

ferent languages (B). Young Paré, for so we must now call him, soon became a white boy with his master, by his excellent parts and industrious application, and his step-mother's ill humour was presently appeased by his success. He had not lived above three months at his father's expence, when he provided for his own support, partly by means of a tutorship in the family of an honest citizen, whose name was James Schilder, and partly by the bounty of Albertus Kindler, one of the principal men of the place, and lord of Zackenstein. Paré lodged in this gentleman's house, and wrote an Epicedium upon the death of his eldest son, which so highly pleased the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his genius, setting him proper subjects, and rewarding him handsomely for every poem which he presented to him.

In the mean time his school-master, not content with making him change his surname, made him also change his religious creed, with regard to the doctrine of the real presence, turning him from a Lutheran to a Sacramentarian, as he also did the rest of his scholars. This affair brought both master and scholar into a great deal of trouble. The first was driven from his school at the instance of the minister of the place, and the latter was near being disinherited by his father; and it was not without the greatest difficulty that he obtained his consent to go into the Palatinate, notwithstanding he made use of an argument which is generally very prevailing, that he would finish his studies there without any expence to his family. As soon as he was at liberty he followed his master, who had been invited by the elector Frederic III. to be principal of his new college at Amberg. The allowance which Paré's father gave him for his journey was so short, that he was obliged to beg on the road. He arrived at Amberg in 1566, and was sent shortly after with ten of his school-fellows to Heidelberg, where Zachary Ursin was professor of divinity, and rector of the college of Wisdom, who, upon perusing the recommendation of their master, admitted them into his college. The university was at that time in a most

(B) Wange in the German tongue signifies a cheek, as *παις* does also in the Greek; so that his name in English was David Cheek, or Cheke, no uncommon name in that country. He was christened David because he was born on St. David's day, which is the 30th of December, so that this

must be a different saint from the Welch saint Taffy, whose feast is kept on March 1st. His father was sheriff or alderman of Francolstein, his native place, and was the son of a rich peasant, who lived above an hundred years, and saw himself a father of twenty children all living.

flourishing condition, with regard to every one of the faculties, so that Paré had here all the advantages that could be desired, for making the most considerable proficiency both in the learned languages, and in philosophy and divinity.

He was received a minister in 1571, and in May that year sent to exercise his function in a village called Schlettenbach. This was a difficult cure, on account of the contests between the protestants and papists at that time. The elector Palatine his patron had asserted his claim by main force against the bishop of Spire, who maintained that the right of nomination to the livings in the corporation of Alfeld was vested in his chapter. The elector allowed it, but with this reserve, that since he had the right of patronage, the nominators were obliged by the peace of Passaw to present such pastors to him whose religion he approved. By virtue of this right he established the reformed religion in that corporation, and sent Paré into the parish of Schlettenbach. The papists shut the doors against him; but they were broke open, and the images and altars pulled down; yet after all he could get nobody to clear away the rubbish.

However, he was going to be married there before winter, when he was called back to teach the third form at Heidelberg. He acquitted himself so well in that charge, that in two years time he was promoted to the second class; but he did not hold this above six months, being made first pastor of Hemsbach in the diocese of Worms. Here he met with a much more tractable congregation than that of Schlettenbach. For when the elector Palatine, as patron of the parish, resolved to reform it (c), and caused the church doors to be broke open, Paré took care to have all the images taken down, and had them burnt with the people's consent. Thus happily situated, he soon resolved to be a lodger in a public house no longer; and in order to obtain a more agreeable home, he engaged in the matrimonial state four months after his ar-

(c) The incident which brought on this reformation is remarkable. The curate or popish priest, who had been drinking all the night before Easter, was sleeping himself sober at the time of divine service. Being waked at last by the sexton, he goes to church, and after singing gets into his pulpit, delivers his preamble, and, according to custom, kneels down to say the Ave-Mary, and falls asleep. The people imagine, that being so

long upon his knees was owing to an extraordinary zeal; but as it continued too long, the sexton pulls his gown. He gets up half asleep, and cries out, Ich ken begm sacrament night predigen, By the sacrament (a common oath in Germany) I cannot preach. The bishop of Worms being informed of this scandalous conduct, sends the cure to prison, but puts another in his stead who had seven bastards.

rival,

rival, with the sister of John Stibelius, minister of Heppenheim, and the nuptials were solemnized on the 5th of January 1574, publicly, in the church of Hemsbach, a sight which had never before been beheld in that parish. As for concubines and bastards of the priests, as many as you please. It was not a sight, which, like the other, had something wonderful in it. However, the people were easily reconciled to the new practice, when they came to know what St. Paul teaches concerning the marriage of a bishop (D).

Yet such was the unhappy state of this country, rent by the continual contests about religion, that no sooner was popery, the common enemy, rooted out, than new disturbances arose, through the contests and animosities between the Lutherans and Calvinists, who should have been friends. After the death of the elector Frederic III. his son Lewis, who was a very zealous Lutheran, established every where in his dominions those ministers, in the room of the Sacramentarians. By this means Paré lost his living at Hemsbach in the year 1577. On this occasion he retired into the territories of prince John Casimir, the elector's brother, and was minister at Ogersheim, near Frankentalc, three years, and then removed to Witrengen near Neustad; at which last place prince Casimir in 1578 had founded a school, and settled there all the professors that had been drove from Heidelberg. This rendered Witzingen so much more agreeable, as well as more advantageous; and upon the death of the elector Lewis in 1583, the guardianship of his son, together with the administration of the Palatinate, devolved upon prince Casimir, who restored the Calvinist ministers, and Paré obtained the second chair in the college of Wisdom at Heidelberg in September 1584.

He commenced author two years afterwards, by printing his *Method of the Ubiquitarian controversy* (E). He also printed the German Bible with notes at Neustad in 1589, which occasioned a warm controversy between him and James Andreas, a Lutheran of Tubingen.

In January 1591, he was made first professor in his college, and counsellor to the ecclesiastical senate in November the following year, and in 1593 was admitted doctor of divinity in the most solemn manner. He had already held several disputes against the writers of the Augsburg Confession, but that of 1596 was the most considerable. Among other things,

(D) In 1 Tim. iii. 2. and Titus i. 17. tin, the title is, *Methodus ubiquitariae controversiae*.

(E) The piece being wrote in La-

he produced a defence of Calvin against the imputation of his favouring Judaism in his commentaries upon several parts of Scripture. Two years after this he was promoted to the chair of divinity professor for the Old Testament in his university, by which he was eased of the great fatigue which he had undergone for fourteen years, in governing the youth who were educated at the college of Wisdom; an employment so toilsome, that Zachary Ursinus (F) declared he was happy in being banished by the Lutherans, as it delivered him from the dreadful charge of ruling these untractable and headstrong youth. Daniel Tossanus, professor of divinity for the New Testament, dying in 1602, Dr. Paré succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelberg. Herein, in 1607, he built in the garden an apartment for his library, which he called his *Pareanum*. He took great delight in it, and the whole house went afterwards by that name. The elector honoured it with several privileges and immunities, and the doctor had two inscriptions, one in German, and the other in Latin, put upon the frontispiece. At the same time his reputation spreading itself every where, brought young students to him from the remotest parts of Hungary and Poland.

In 1617 there was kept an evangelical jubilee, in memory of the church's deliverance from popery an hundred years before. The solemnity held three days, during which there were continual orations, disputations, poems, and sermons, on the occasion. Our doctor also published some pieces upon the subject, which drew upon him the resentment of the jesuits of Mentz, who wrote a sharp censure of his work, and the doctor published a suitable answer to it. The following year, 1618, at the instance of the States General, he was pressed to go to the synod of Dort; but he excused himself, on account of his age and infirmities, which he said would not permit him to undertake so long a journey, nor bear the inconveniencies of such an alteration of his diet as must unavoidably attend it. Otherwise he was a proper person for that assembly, being a great enemy to all innovations in points of doctrine. He would not suffer any man to deviate a tittle from the catechism of his master Ursinus, as had been done by some divines, who added no less than three sorts of imputation to those which that professor had laid down concerning justification, namely, the imputation of Christ's death, that of his righteousness, and of habitual holiness. In the

(F) See his Article.

same spirit, when there arose some controversies in 1604, about the 76th question of the same Catechism of Heidelberg, which treats of the efficacy of the Eucharist, Paré, like a brave champion for the established doctrine, would not suffer the least alteration to be made therein. These innovations he alleged were a removal of the boundaries of truth, which ought to be sacred and immoveable. He even maintained that the humour of innovating foreboded an approaching ruin to the church (G). In the year 1614 he wrote, 'tis true, to the Lutherans, exhorting them to peace, and to acknowledge that they agreed with the Calvinists or Sacramentarians, in the fundamental and essential points of the christian faith; and as to the rest, there ought to be a mutual toleration on each side: yet four years after, at the time of the synod of Dort, he absolutely condemned the Remonstrants, and said their doctrine ought to be banished both from the churches and the schools. He wrote to the synod, and recommended his letter with a memoir, in which he gave an account of his own sentiments upon the subject of the articles of the Remonstrants, which was read in that synod.

After this time he enjoyed but little tranquillity. The apprehensions which he had of the ruin which his patron the elector Palatine would bring upon himself, by accepting the crown of Bohemia, put him upon changing his habitation. He terrified himself with a thousand bad omens, grounded upon several things which he had seen, either awake or in his sleep; for he had great faith in dreams (H). When he saw the workmen employed in improving the fortifications of Heidelberg, he said it was so much labour lost; and considering the books which he had wrote against the pope and Bellarmine (I), he

(G) He expressed it in this distich:
Aula ruit: politia ruit: ruet et
catechesis;
Ante fores nostram quis jam ne-
gat esse ruinam.

i. e. The court falls to ruin: the polity falls to ruin: the catechism will meet with the same fate; who can deny but our utter ruin is near at hand.

(H) His Diary was an account of several dreams, and other augural observations. For instance, under the 26th of December 1617, there was wrote, that he had dreamt a cat had scratched his face, and that it was

certainly an ominous dream. Two days after he received the first sheet of a book that was printing at Mentz against him; he said that was the cat which scratched him, and set down that explication of his dream in his Journal.

(I) Our author spoke a speech at Heidelberg in 1602, De jesuitarum strophis circa canonem sacre Scripturæ, Of the jesuits evasions with regard to the canon of the holy Scriptures. He held also a disputation in 1603 on the canonical authority of the Scripture, and on the church's infallibility, and invited the jesuits of

he looked upon it as the most dreadful calamity that could happen to him, to fall into the hands of the monks, and for that reason gladly complied with the advice that was given him, to provide in time for his own safety. Accordingly he chose for his sanctuary the town of Anweil, in the duchy of Deux Ponts, near Landau, and arrived there in October 1621. However, he left that place some months after, and went to Neustadt; nor did he stay long here, for he determined to return to Heidelberg, in the resolution to fetch his last breath at his beloved Pareanum, and so to be buried near the professors of the university. Accordingly his wish was fulfilled. He died at Pareanum in June 1622, and was interred with all the funeral honours which the universities in Germany are used to bestow on their members.

He left a son named Philip, of whom we shall give some account in the subsequent article, who wrote the life of his father, in which he represents him as a man of a very mild and moderate temper; and so indeed he might be, in respect to his general conduct in the ordinary occurrences of life; notwithstanding he wrote on several occasions of controversy in a passionate stile, abounding with opprobrious language, a common foible among the critics; and Paré's antagonists knew the handling of a flail as well as himself, especially Joseph Scaliger, who it must be confessed was above his match, *impar congressus Achilli* (κ), especially in chronology. It was Paré's weakness to meddle with too many subjects. By this spirit he had to write against so many persons, that it was almost impossible for him not to contract a habit of using opprobrious language. They who know what it is to fence in the republic of letters, are very sensible of this. To conclude, it cannot be denied, that in regard to religion, our author was none of those untractable divines who will not yield the least thing for the sake of

Spire to the disputation. None of them came; but one Magirus wrote a letter to him the same year, which gave rise to a controversy, of which the writings on both sides were printed in 1604, under the following titles, *Dissertatio Epistolaris Johannis Magirus jesuitæ consionatoris, & Davidis Parei christiani theologi de auctoritate divina & canonica S. S. deque absoluta ecclesiæ infallibilitate de S. S. auctoritate, adversus jesuitarum impostures, Exegesis disputationis de auctoritate divina et canonica, &c.*

adversus jesuitarum strophas et imposturas.

(κ) However, he was a little comforted when he saw his haughty antagonist suffer a retaliation from Sciooppius. This roused his muse, which brought forth the following epigram:

*Nobiliore canum jactans se stirpe
Molossus,
Forte viatorem dum petit ore minax
A cane degenerem incautus miser ipse
recatur.*

*Hanc nemefin justam quis negat esse
δίκην.*

of peace (L). The Irenicum he published proves the contrary; yet his extreme watchfulness against the most trifling innovations, will not allow us to say that he had any great stock of toleration (M). Our author's exegetical works have been published by his son at Francfort in 1647, in three vols. folio. Among these are his Commentary upon St. Paul's Epistle to the Romans, in 1617, which gave such offence to king James I. of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman, and the university of Oxford condemned it in the most disgraceful manner (N).

i. e. A mastiff boasting of his noble descent, was barking at a passenger, when lo! he was miserably killed by a dog of a bastard breed: who is there that will not allow his fate to be just?

(L) He used to say with Luther of such turbulent reformers, A doctore glorioso, et pastore contentioso, et inutilibus questionibus, liberet ecclesiam suam, Dominus! From a vain-glorious doctor, a litigious pastor, and useless questions, deliver thy church, good Lord!

(M) He extended this spirit against innovations to all the new ways of speaking and teaching, and could not bear Peter Ramus, because he had dared to remove the boundaries of our ancestors; upon which occasion he wrote an epigram against him, as follows:

Quæ mutas perdis, dixit Democritus,

Et quæ servas in physicis sunt Epicure, mea.

Nonne idem Aristoteles in Ramum mastiga dicat;

Quæ mutas perdis; quæ retines mea sunt?

i. e. What you alter in natural philosophy, said Democritus to Epicurus, you spoil; and what you keep is mine. Might not Aristotle say the same to that rogue Ramus, What you alter you spoil, and what you retain is mine?

(N) It was refuted by David Owen a Welshman, who was D. D. and chaplain to John Ramsey viscount Hadington, and earl of Holderness, in a piece intitled, *Anti-Paræus, five determinatio de jure regio habitæ Cantabrigiæ in scholis theologicis*, 19 April, 1619, contra Davidem Paræum, cæterosque reformatæ religionis antimonarchos, Cantab. 1632, 8vo. He had before published the Concord of a Papist and Puritan, for the coercion, deposition, and killing of kings. Camb. 1610, 4to.

PARE' (Philip) son of the preceding, one of the most laborious grammarians that Germany ever produced, was born at Hembach in the diocese of Worms, May 24, 1576. He began his studies at Neustad, continued them at Heidelberg, and afterwards visited foreign universities, at the expence of the elector Palatine. He was at the university of Basil in 1599, and from thence going to Geneva, he staid there a year: he visited some other universities, being well received in all, on account of his own merit, and particularly in respect to his father. Among others, he received great civilities from the celebrated Isaac Casaubon at Paris. In 1612 he was

made rector of the college of Neustadt, which post he held till the place was taken by the Spaniards in 1622, when he was ordered by those new masters to leave the country immediately, at which time his library was also plundered by the foldiers. He published several books in the grammatical way, and was remarkably fond of Plautus's comedies. This drew him into a dispute with John Gruter, professor at Heidelberg, in 1620, which was carried to that height of animosity, that neither the desolation which ruined both their universities and their libraries, and reduced their persons to the greatest extremities, nor even their banishment, proved sufficient to quench the flame of their passion, which vented itself in the foulest and most abusive language (A). Our author took in hand the cause of his late father against David Owen, which he answered in a piece, entituled, *Anti-Owenus*, &c. He was principal of several colleges, as he was of that at Hanaw in the year 1645; and the dedication of his father's exegetical works shew him to be living in 1647, but how long afterwards does not appear. Besides the pieces already mentioned, he wrote some commentaries upon the holy Scriptures, and other theological works. He had a son Daniel, who is the subject of the following article.

Payle.

(A) Paré published Plautus in 1609 with notes: also a *Lexicon Plautinum* in 1614; *Analecta Plautina*, in 1617; a treatise *De imitatione Terentianæ*, ubi *Plautinum imitatus est*, 1617; a second edition of Plautus in 1619, and of the *Analecta Plautina* in 1620, and again in 1623. He also published a third edition of his Plautus in 1641. The prolegomena which it contains of that poet's life, the character of his versification, and the nature of his raileries, have been prefixed entire to the Plautus in *usum Delphini*. He published his answer to Gruter in

1610, with this title, *Provocatio ad senatum criticum pro Plauto et electis Plautinis*. They grew both more and more hot, as appears by the long preface prefixed by our author to his *Analecta Plautina* in 1623, for which Gruter made reprisals, stiling him an ass, a mule, a boar, a ram, a goat, a stinking inhabitant of the grammatical den, &c. Besides the pieces upon Plautus, our author published *Calligraphia Romana*, sive *Theaurus phrasium linguæ Latinæ*, in 1616, and *Electa Symmachiana*, *Lexicon Symmachianum*, *Calligraphia Symmachiana*, in 1619.

PARE (Daniel) son of the preceding, trode in the steps of his father, applied himself vigorously to the study of the classics, and published several laborious pieces, for which he was obliged to Vossius, who had a great respect for him, and made it his business to procure booksellers who would print Daniel's works, which, to say the truth, had more reason

reason than wit or taste in them (A). He was unfortunately killed by a gang of highwaymen in the lifetime of his father. He was a considerable master of Greek.

PARDIES (Ignatius Gaston) a learned French jesuit, was the son of a counsellor in the parliament of Paris, where he had his birth in 1636. Having passed through the first part of his studies, he entered into the order of the jesuits in 1652, at the age of sixteen years. He taught polite literature several years, and in that time composed many small pieces both in prose and verse, with a distinguished delicacy of thought and stile: but as his genius and inclination led him more to the speculative sciences, he applied himself to the belles lettres only with a design of enabling himself to write in a good stile upon those sciences. His particular study was to form a neat and concise expression, in which he had the happiness to succeed; for except some few words bordering upon the provincial, his Discourse is elegant and perspicuous, and his diction pure. At length he devoted himself entirely to the mathematics and natural philosophy, and read all the authors, both ancient and modern, in those sciences. So that he made himself master of the Peripatetic, as well as Cartesian philosophy, in a short time, and taught both with great reputation.

Notwithstanding he embraced Cartesianism, yet he affected to be rather an inventor than a disciple of Des Cartes. In this spirit he sometimes advanced very bold opinions in natural philosophy, which met with opposers, who charged him with starting absurdities; but he had wit enough to give his notions a plausible turn, so as to clear them seemingly from contradictions. He taught also mathematics in some places, and at last at Paris. He had from his youth a happy genius for that science, and made a great progress in it by application, which was not wanting in him. The glory which he acquired by his works raised the highest expectations of him, which were all cut short by death. In 1673 he received an order from his superiors to preach to, and confess the poor people of Bicetre in the Easter holidays. There was then a

(A) These are, The Poems of Musæus upon the loves of Hero and Leander, with notes stuffed with citations, Greek phrases, and the ancient Latinities, in 1627. 2. Melleficium Atticum, a thick 4to. being a collection of sentences extracted from Greek authors, and thrown into the

method of a common-place book, 3. Medulla Historiæ Ecclesiasticæ, in 1631; to which he added notes, and a Lexicon upon Lucretius. 4. Spicilegium Subcissivium, or notes upon Quintilian, published in the edition of that author at London 1641, 8vo.

kind of malignity in the air of that place, which had thrown divers disorders upon these poor creatures; and whether it was owing to contagion or fatigue, or both, father Pardies returned to Paris, struck with death, and was actually carried out of this world in a few days, at the age of thirty-seven years. He wrote several things, the titles of which may be seen below (A).

(A) They are as follow: *Horologium Thaumanticum duplex*, Paris 1662, 4to; *Dissertatio de motu et natura cometarum*, at Bourdeaux 1665, 8vo; *Discours de mouvement local*, Paris 1670, 12mo. and again in 1673; *Elemens de geometrie*, à Paris, in 1670, 12mo. and again in 1678 and 1696. It was also translated into Latin, and printed at Jena in 1685, 12mo. and at Utrecht in 1711; an English translation has also gone thro' several editions in 12mo. and is in good esteem, being cast into a method adapted to the practical part of geometry; *Discours de la connoissance des Bêtes*, Paris 1672, 12mo. Pere Niceron observes, that this piece made our author pass among the Peripatetics for a prevaricator, but he was in reality a Cartesian, although he affected in this piece to refute Cartesianism; *Lettre d'un philosophe à un Cartesien de ses amis*, Paris 1672, 12mo. Pardies also published the same year at Paris a French translation of a book wrote in Italian by fa-

ther Bartoli the jesuit, upon the miracles of St. Francis Xavier, to which he prefixed a curious preface upon the subject, of the credit which is to be given to miracles. His other works are, *La Statique, ou la Science des forces mouvantes*, Paris 1673, 12mo; *Description et explication de deux machines propres à faire des cadrans avec une grande facilité*, Paris 1673, 12mo. Part of his works were printed together, with the following title, *Oeuvres de reverend Pere Ignace Gaston Pardies, jesuite; contenant, 1. Les elemens de Geometrie; 2. Un Discours de mouvement local; 3. La statique, ou la science des forces mouvantes; 4. Deux machines propres à faire des cadrans; 5. Un Discours de la connoissance de Bêtes, avec une table nouvelle pour l'intelligence des elemens de Geometrie selon Euclide*, Lyon 1725, 12mo. Our author had a dispute also with Sir Isaac Newton about his New Theory of Light and Colours in 1672. His letters are inserted in Phil. Transf. for that year.

PARENT (Unfoine) a learned French mathematician, was descended of a family originally settled at Chartres, but his father was the son of a counsellor at law, and born at Paris, which capital was also the birth-place of our author, who drew his first breath there, September 16, 1666. Before he was three years of age, Anthony Mollet, his maternal uncle, who was parson of Leves, a market town near Chartres, took him into his house, and became his preceptor. Among other things, he taught him the first rules of arithmetic; but knowing nothing more in that science, he was not able to carry his nephew any further. However, the disciple having a particular genius and inclination this way, was not satisfied therewith, and therefore the uncle complied with his taste and turn, and furnished him with proper books for the

the purpose. These he run through with avidity, and finding the rules were delivered without demonstrations, he tried to demonstrate them himself, and succeeded in some of them. His method of study was to write remarks upon the margins of the books which he read, and he had filled some of these with a kind of commentary at the age of thirteen.

In the mean time, his uncle's chief care was to instruct him in religion, and instill into him the principles of true piety; and he had the happiness to see his lectures therein produce a noble harvest, even above his fondest expectations. M. Parent always lived not only in the exact performancè of the duties of christianity, but carried the practice of them to a degree of austerity.

At the age of fourteen he was put under the care of a friend of his uncle's who taught rhetoric at Chartres. Here he happened to see in his master's apartment a Dodecoëdron, upon every face of which was delineated a sun-dial, except the lowest, whereon it stood. Struck immediately with the curiosity of these dials, he set about drawing one himself: but having a book which only shews the practical part without the theory, it was not till some time after when his rhetoric-master came to explain the doctrine of the sphere to him, that he began to understand how the projection of the circles of the sphere formed sun-dials; and thence undertook to write a treatise upon gnomonics, and the piece was rude and informal enough. However, it was all entirely his own, and un-borrowed. About the same time he wrote also a book of geometry in the same taste at Beauvois.

At length his friends sent for him to Paris to study the law; and in obedience to them he went through a course in that faculty; but this was no sooner finished, than, goaded on by his predominant passion for mathematics, he shut himself up in a room of the college of Dormans, that nothing might call him away from his beloved study: with an allowance of less than two hundred livres a-year, he lived content in his retreat, from which he never stirred out but to go to the royal college, in order to hear the lectures of M. de la Hire, or M. de Sauveur, under whom he profited as much as a man could, who had less occasion for lectures than advice and directions for proceeding in a proper method, which would have saved him a great deal of time.

As soon as he found himself able enough to teach others, he took pupils. And fortification being a branch of the mathematics which he taught most of any, the war having brought that science into particular vogue, after some time he
began

began to entertain some scruple about teaching what he had never seen, and knew by the force of imagination only. He imparted this delicateſſe to M. Sauveur, and that friend recommended him to the marquis d'Aligre, who luckily at that time wanted to have a mathematician with him. M. Parent made two campaigns with the marquis, whereby he inſtructed himſelf thoroughly in viewing fortified places; and he alſo drew a number of plans, though he had never learned to draw. From this time his life was ſpent in a continual application to the ſtudy of natural philoſophy and the mathematics in all its branches, both ſpeculative and practical; to which he joined anatomy, botany, and chymiſtry, as contained in the liſt of curious arts. He had an activity which devoured every thing, and beſides, was inceſſant and indefatigable.

M. de Billettes being admitted in the academy of ſciences at Paris in 1699, with the title of their mechanician, nominated for his diſciple M. Parent, who excelled chiefly in mechanics. It was ſoon found in this ſociety that he engaged in all the various ſubjects that were brought before them, and in fact had a hand in every thing. But this great extent of knowledge, joined to a natural impetuofity, raiſed in him a particular ſpirit of contradiction, which he indulged upon all occaſions; ſometimes to a degree of precipitancy, and often with too little regard to decency. 'Tis true that the ſame behaviour was ſhewn to him, and the papers which he brought to the academy were treated with ſeverity enough. This did not at all affect him. It is not poſſible that his own little ſenſibility herein might ſuggeſt to him, that others were caſt in a like mold with himſelf, and this might perhaps ſerve to render him bolder, and more confident in oppoſing them. He was charged with obſcurity in his productions; and indeed the fault was ſo notorious that he perceived it himſelf, and could not avoid correcting it.

The king having, by a regulation of January 30, 1716, ſuppreſſed the claſs of ſcholars of the academy, which ſeemed to put too great an inequality betwixt the members, M. Parent was made a joint or aſſiſtant member for geometry; but he enjoyed this promotion only a ſhort time, being taken off by the ſmall-pox on the 26th of September the ſame year. He was author of a great many pieces, chiefly on mechanics and geometry.

Hiſt. de
l'Academie
des ſciences,
1716. Nice-
ran, tome ii.

PARIS (Matthew) a celebrated Engliſh hiſtorian, was a Benedicline monk of the congregation of Clugny, in the mo-
naſtery of St. Albans. He flouriſhed in the thirteenth cen-
tury.

ture. He was an universal scholar; understood, and had a good taste both in painting and architecture. He was also a mathematician, a poet, an orator, a divine, an historian, and what is still more, and greater than all the rest, he was a man of a distinguished probity. Such rare accomplishments and qualities as these, did not fail of setting him very high in the esteem of all his contemporaries: and it is no wonder that we find him employed in reforming some monasteries, visiting others, and establishing the monastic discipline in all. He reformed vice without distinction of persons, and did not even spare the English court itself; at the same time he shewed a hearty affection for his country, in maintaining its privileges against the encroachments of the pope, and his creatures and officers, who plied all their engines to destroy and abolish them. Of this we have a clear, though an unwilling evidence, in cardinal Baronius, who observes that our author remonstrated with too sharp and bitter a spirit against the court of Rome; and that except in that particular only, his history was an incomparable work (A). The cardinal here speaks of his history, entitled, *Historia Major*, consisting of two parts; The first from the creation of the world to William the Conqueror, and the second part from that king's reign to the year 1250, which being the year of jubilee, he finished his work with a Latin stanza, according to the last of those in rhyme (B). He carried on this history afterwards to the year of his death in 1259. William Rishanger, a monk of the monastery of St. Albans, continued it to 1272 or 1273, the year of the death of Henry III. Our author Paris made an abridgement of his own work, which he intitled, *Historia Minor*. He also published some other pieces, an account of which may be seen in Bale and Pits.

(A) Baronius's words are, *Quam fuerit animo infensissimo in apostolicam sedem, quivis poterit facile intelligere, nisi probra illa fuerint additamenta ejus, qui edidit; quæ si quis demat, aureum dixeris commentarium, &c.*

(B) The stanza runs thus:
Terminatur hic Matthei

Chronica. Jam jubilæi anni dispensatio,

Tempus spondet requiei;

Detur ergo quies ei,
Hic et cæli solio.

This work went thro' several editions after the invention of printing; and in that of Zurich, p. 780, is this distich:

Siste tui metas studii Mathææ quietas,

Nec ventura petas, quæ postera proferet ætas.

PARKER (Samuel) a temporizing English clergyman, who by that means, and the advantage of excellent parts and a considerable share of learning, raised himself to the bishopric of Oxford,

ford, was born in September 1640, at Northampton, where his father, John Parker, then practised the law, having been bred to that profession in one of the Temples at London: and siding afterwards against the king, he was preferred to be a member of the high court of justice in 1649, and gave sentence against the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's usurpation, he was made an assistant committee-man for his county. In 1650, he published a book in defence of the new government (A), as a common-wealth, without a king or house of lords. In June 1655, Parker, when Cromwell was declared protector, was appointed one of the commissioners for removing obstructions at Worcester-house in the Strand, near London, and was sworn serjeant at law next day. In January 1659, he was appointed by the Rump parliament one of the barons of the exchequer; but upon a complaint against him, was soon after displaced. However, he was again made regularly serjeant at law, by the recommendation of the chancellor Hyde, at the first call after the return of king Charles II.

In the mean time, he took care to have his son Samuel, the subject of the present article, educated among the puritans in grammar learning at Northampton, whence, being ripe for the university, he was sent to Wadham college in Oxford, and admitted in Act term 1659, under a presbyterian tutor. Here, according to his former breeding, he led a strict and religious life, entered into a weekly society, then called the Gruellers (B), who fasted and prayed, and met at a house in Halywell, where he was so zealous and constant an attendant upon prayers, sermons, sacraments, &c. that he was esteemed one of the most precious young men in the university. He took the degree of A. B. February 28, 1659-60. Upon the restoration he hesitated a little what side to take; but continuing to talk publicly against episcopacy, he was much discountenanced by the new warden Dr. Blandford (C). Whereupon he removed to Trinity-college, where by the

(A) The title of it is, The government of the people of England precedent and present; the same, Ad subscribentes confirmandum, dubitantes informandum. opposcentes conveniendum; and underneath, Multa videntur quæ non sunt; multa sunt quæ non videntur; under that engraven two heads joined, with the motto, Ut unita; and beneath a sheaf of arrows, with this device, Vis unita

fortior; and to conclude, Concordia parvæ res crescunt, discordia dilabuntur.

(B) Because their chief diet was water gruel; and it was observed that he put more graves in his porridge than all the rest. Wood.

(C) This gentleman had been made warden upon the dawn of the restoration in 1659.

prevailing advice of Dr. Ralph Ruthwell, then a senior fellow of that society, he was rescued from the chains and fetters of an unhappy education, which he afterwards publicly avowed in print (D).

From this time he became a zealous anti-puritan, and for many years acted the part of what was then called a true son of the church. In this temper having proceeded A. M. in 1663, he entered into orders, resorted frequently to London, and became chaplain to a nobleman, continuing to display his wit in drolling upon his old friends the presbyterians and independents, &c. (E)

In 1665 he published some philosophical essays, and was elected a member of the royal society : but he made a further use of these essays, by dedicating them to Sheldon, archbishop of Canterbury, who became his patron, and in 1667 made him his chaplain. Being thus put into the road to preferment, he left Oxford, and resided at Lambeth under the eye of his patron, who in June 1670 collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards Sheldon's successor in the archbishopric; and in November the same year, putting himself in the train of William prince of Orange, who visited Cambridge, he had the degree of D. D. conferred upon him by that university. In November 1672, he was installed prebendary of Canterbury, and had the rectories of Ickham and Chartham in Kent conferred upon him by the archbishop about the same time.

As he maintained an unreserved obsequiousness to the court during the reign of king Charles II. so upon the accession of his brother to the throne, he continued in the same servile complaisance; and it was not long before he reaped the fruits of it in the bishopric of Oxford, to which he was nominated by king James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in commendam. He was also made a privy-counsellor (F), and constituted by a royal mandamus president of Magdalen-college in Oxford (G).

(D) Epistle dedicatory to that friend, of his Free and impartial Censure of the Platonic philosophy.

(E) See the list of his books, in which we find several published at this time of that kind, intitled, Tentamina phisico-theologica, &c. See the list of his books below.

(F) Rapin's History of England,

vol. ii. folio edition.

(G) See an account of the whole proceedings in this important affair, which was the principal step to king James's loss of the crown, in a pamphlet, intitled, An impartial relation of the whole proceeding, &c. in 1688, 4to. and in the general Histories of England.

But these favours were the price of his religion, which he did not scruple to offer up as a willing sacrifice to his ambition. In this new change, he became one of the Romish mercenaries, prostituting his pen in defence of transubstantiation, and the worship of saints and images (H). The papists, it is certain, made sure of him as a proselyte; one of whom tells us that he even proposed in council, whether it was not expedient, that at least one college in Oxford should be allowed catholics, that they might not be forced to be at such charges, by going beyond the seas to study. In the same spirit, having invited two popish noblemen, with a third of the church of England, to an entertainment; he drank the king's health, wishing a happy success to all his affairs; adding, that the religion of the protestants in England seemed to him to be in no better a condition than that of Buda was before it was taken, and that they were next to atheists that defended that faith (I). Nay, so notorious was his conduct, that the cooler heads among the Romanists condemned it as too hot and hasty. For instance, father Peter a jesuit, and privy counsellor to king James, in a letter to father La Chaise, confessor to Lewis XIV. of France, writes thus: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of; his design being to continue a bishop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't see how he can be farther useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church: nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on to it (K)."

Accordingly we find that his authority in his diocese was so very insignificant, that when he assembled his clergy, and desired them to subscribe an Address of thanks to the king

(H) To this purpose he wrote a piece, which was published Decemb. 16, 1687; though, according to the printer's stile, in 1688, intituled, Reasons for abrogating the test imposed upon all members of parliament, anno 1678, October 30, &c. first written for the author's satisfac-

tion, and now published for the benefit of all others whom it may concern.

(I) Rapin, Echard, under the reign of king James.

(K) Third collection of papers relating to the present juncture of affairs in England, Lond. 1689, 4to. p. 10.

for his Declaration of liberty of conscience, they rejected it with such an unanimity, that he got but one single clergyman to concur with him in it (L). The fact is too notorious to be denied (M). But the general character given him by the same writer, will be read, as all of his drawing, in regard to those he did not like, are, with a proper reserve and caution, when he represents him to be a man of no judgment, and of as little virtue; and as to religion, rather impious: that he was covetous and ambitious, and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride, that he grew insufferable to all that came near him (N). No doubt, the ill success which he met with in pushing on the design of king James to introduce popery, ruined him, as well as it did his royal master; the latter losing thereby his crown, and the bishop his life, who falling into contempt with all good men, the trouble of mind occasioned thereby threw him into a distemper, of which he died unlamented (O), at the president's lodgings in Magdalen-College, March 20, 1687; in the anti-chapel of which college he was buried, on the 24th of the same month. However, after all, 'tis certain he sent a discourse to king James, persuading him to embrace the protestant religion, with a letter to the same purpose, which was printed at London in 1690, 4to.

He wrote several other pieces (P), in all which, bishop Burnet allows, there was an entertaining liveliness; though
at

(L) Burnet's History of his own Times, vol. ii.

(M) See Complete History of England, vol. iii. edit. 1719, p. 490, note (c).

(N) Burnet, as before.

(O) Nichols's defence of the Church of England, edit. 1715, p. 169.

(P) The titles of these, besides what have been already mentioned, are as follow: 1. *Tentamina plisico-theologica de Deo, sive theologia scholastica, &c.* lib. ii. Lond. 1665, 4to. An account of it is in *Phil. Trans.* N^o. 18. It was answered in a book, intitled, *Of the Bulk and Selvidge of the World*, by N. Fairfax. 2. *A free and impartial Censure of the Platonic philosophy: To which is added, An account of the nature and ex-*
VOL. IX.

tent of the divine dominion and goodness as they refer to the Origenian hypothesis, concerning the pre-existence of souls, Lond. 1666, 4to. Oxford 1667, 8vo. This last was censured by a piece, intituled, *Deus Justificatus, or the Divine Goodness vindicated and cleared, against the assertions of absolute and incondionate reprobation.* The first is an excellent performance. 3. *A Discourse of ecclesiastical Polity, &c.* London 1669. and again in 1679, 8vo. To which an answer came out, intituled, *Insolence and Impudence triumphant, &c.* London 1669; and another intituled, *Truth and Innocence vindicated, being published, &c. by Dr. John Owen.* Our author printed, 4. *A Defence and Continuation of Ecclesi-*
M astical

at the same time he loads that favourable censure, as his manner was, with a, "But it was neither grave nor correct." Yet Dr. Nichols's remark cannot be disputed, and may be extended to the present time, That he has but few readers at this day. He left a son of his own name, who was an excellent scholar, and a gentleman of singular modesty. He never took the oaths after the Revolution. He married a bookseller's daughter at Oxford, where he resided with a numerous family of children; to support which he published some books, mentioned below (Q), with a modest Vindication of his father, in regard to some aspersions unjustly cast upon him. One of his sons is now a bookseller at Oxford.

astical Polity, (against Dr. Owen) together with a Letter to the author of the Friendly Debate, Lond. 1671, 8vo. 5. Toleration discussed, &c. Lond. 1670, 4to. 6. A Discourse in vindication of bishop John Bramhall and the church of England, from the fanatic charge of popery, &c. This was prefixed as a preface to a treatise of the said bishop, wrote in his own defence, London 1672, 8vo. and again separately in 1673, 8vo. A droll censure of this piece being published by that droll, Andrew Marvel, in a book, intituled, The Rehearsal transposed, &c. Our author, in the same drolling taste, wrote A Reproof to the Rehearsal transposed, London 1673, 8vo. Mr. Wood observes, that finding himself beaten in this cudgelling way, it took down somewhat of his high spirit for ever after; and though Marvel replied to his Reproof, yet he judged it more prudent to lay down the cudgels. And moreover it put him upon a more sober, serious, and moderate way of writing. 8. Disputationes de Deo, et providentia divina, &c. i. e. An philosophorum Alli, et quinam Athei fuerant, &c. Lond. 1678, 4to. See a character of this book and the author, in Dr. Henry More, Præfatio generalissima, prefixed to the first tome of his philosophical works, Lond. 1679, folio. In this piece Dr. Parker censured some principles of the Cartesian philosophy, as grof-

ly atheistical. 9. A Demonstration of the divine authority of the law of Nature, and of the Christian religion, in two parts. Lond. 1681, 4to. 10. The case of the Church of England briefly stated, &c. London 1681, 8vo. 11. An account of the government of the Christian Church in the first six hundred years, &c. London 1683, 8vo. 12. Religion and Loyalty, &c. Lond. 1684. 13. Religion and Loyalty, second part, London 1685, 8vo. These were both written in support of that courtly doctrine of non-resistance and passive-obedience.

(Q) They are, An English translation of Tully de finibus, or Moral Ends, London 1702, 8vo. In the preface he has some animadversions upon Mr. Locke's Essay concerning human understanding. 2. An Abridgment of the ecclesiastical Histories of Eusebius, Socrates, Sozomen, and Theodoret, London 1729. 3. Bibliotheca Biblica, or a Commentary on the five books of Moses, extracted chiefly from the Fathers, published at Oxford in numbers, in 4to. He also published a Latin manuscript of his father, containing the history of his own time, under this title, Reverendi admodum in Christo patris Samuelis Parkeri episcopi de rebus sui temporis commentariorum, libri quatuor, &c. London, 1726, 8vo. Of which two English translations were afterwards published.

PARMENIDES of Elæa, a Greek philosopher, who was the son of Pyres, and the disciple of Xenophon; or, according to others, of Anaximander. He flourished in the eighty-sixth olympiad, about the year 436 before Christ. His opinion was, the earth was round, and placed in the middle or center of the solar system. He admitted two elements, fire and earth. He held that the first generation of man was made by the power of the sun, which he maintained to be both cold and hot, these being the two principles of all things. He taught that the soul and the mind are the same thing; and that there are two kinds of philosophy, one founded upon truth, and the other consisting of opinions only. He put his philosophy in verse (A).—Plato wrote a dialogue, which he intitled, Parmenides, or concerning Ideas; wherein he makes these ideas to be the real essence of truth; whence we may form some conjecture concerning our author's philosophy, and that it was of the ideal kind. We must take care not to confound him with Parmenides the rhetorician.

(A) We have some fragments of Stephens, under this title, *De poesi* this philosopher collected by Henry philosophica, *Of philosophic poesy.*

PARRHASIUS, a celebrated antique painter of Ephesus; or, according to others, of Athens, who flourished in the time of Socrates, about the nintieth olympiad, and the year 420 before Christ, if we may credit Xenophon, who hath introduced him into a dialogue discoursing with that philosopher Socrates. He was one of the most excellent painters in his time. Pliny tells us, that it was he who first gave symmetry and just proportions in the art; that he also was the first who knew how to express the truth and life of characters, and the different airs of the face; that he found out a beautiful disposition of the hair, and heightened the grace of the visage. It was allowed even by the masters in the art, that he bore away from all others the glory of succeeding perfectly well in the outlines or contours, in which consists the grand secret of painting. But the same author observes, that Parrhasius became insupportable by his pride (A),

(A) Pliny's words are, *Primus hæc est in pictura summa subtilitas. symmetriam picturæ dedit, primus Facundus artifex, sed quo nemo argutias vultus, elegantiam capilli, insolentius et arrogantius sit usus venustatem oris, confessione artificum gloria artis.*
in lineis extremis palmam adeptus:

and was so swelled with vanity, that he gave himself the most flattering epithets; such as, the tenderest, the softest, the grandest, the most delicate, and the perfecter of his art. He boasted that he was sprung originally from Apollo, and that he was born to paint the gods; and that he had actually drawn Hercules touch by touch: that Heros having often appeared to him in his dreams, when the plurality of voices appeared against him at Samos in favour of Timanthes, in the opinion of a picture of Ajax provoked against the Greeks, for adjudging to Ulysses the arms of Achilles, he answered a person who consoled him on this check; "For my part, says he, I don't trouble myself at the sentence; but I am sorry that the son of Telamon hath received a greater outrage than that which was formerly put upon him so unjustly." Elian, who relates this story, informs us that our painter affected to wear a crown of gold upon his head, and to carry in his hand a baton, fludded with nails of the same metal.

He worked at his art with pleasantry, for the most part singing. He was very licentious and loose in his pictures, and, it is said, by way of amusement represented the most infamous objects. For instance, his Atalantis, with her spouse Meleagre, was of this kind. However, that piece being afterwards devised as a legacy to the emperor Tiberius, upon this condition, that if he was displeased with the subject, he should receive a million sesterces instead of it, the emperor, covetous as he was, not only preferred the picture to that sum, but even placed it in his most favourite apartment. 'Tis said also, that though Parrhasius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures is a celebrated one of Theseus, and another representing Meleager, Hercules, and Perseus in a groupe together; as also Æneas, with Castor and Pollux in a third. The authors who speak of him are mentioned below (c).

(c) These are, Pliny, lib. 35. et Vasari et Ridolfi Vitte di Pettori 3.
Quintilian lib. xii. c. 10. Diodorus Felibrens Eubreticus, &c. tom. 1.
of Sicily, lib. 26. Athenæus, lib. 12. Eubret. 1. Junius de pictura veterum.

PARRHASIUS (Janus) an eminent grammarian in Italy, who flourished in the end of the fifteenth, and beginning of the sixteenth century, being born at Cosenza in the kingdom of Naples, in the year 1470. He was designed for the law, the profession of his ancestors; but he refused to apply himself to that study, which was so much resented by his father, that he would not furnish him wherewithal to de-
fray

fray the expences of his studies in humanity. However, he was resolved to persist in these studies. His true name was Johannes Paulus Parisius; yet, according to the whimsical humour of the grammarians of that age, he took instead of it that which appears at the head of this memoir. He taught at Milan with great reputation, being particularly admired for a graceful delivery, in which it was indeed that he chiefly excelled other professors. It was this charm in his voice that brought a great concourse of people to his lectures; and among other auditors he had the pleasure to see general Trimoles, who was then threescore years old.

He went to Rome during the pontificate of Alexander VI. and was like to be involved in the misfortunes of Bernardini Cajetan, and Silius Savello, with whom he had some correspondence (A). But he escaped the danger, by the information of Thomas Phœdrus, professor of rhetoric, and canon of St. John Lateran, whose advice he followed in retiring from Rome. Not long after this he was appointed public professor of rhetoric at Milan; but the liberty he took to censure the teachers in that duchy as arrant blockheads, provoked them in return to asperse his morals. They gave out that he had a criminal converse with his scholars. This being a crime which was extremely abhorred by the Milanese, our professor was obliged to leave Milan. He went to Vicenza, where he obtained a larger salary; and he held this professorship till the states of the Venetians were laid waste by the troops of the League (B); upon which he withdrew to his native country, having made his escape through the army of the enemies. He was at Cosenza when his old friend Phœdrus persuaded Julius to send for him to Rome; and though that design proved abortive by the death of the pope, yet what was a project only under him, became a real call under his successor Leo X. by the recommendation of John Lascaris, a man born for the good of mankind. He was before favourably inclined to him, and on his arrival at Rome appointed him professor of polite literature there. He had been now some time married to a daughter of the celebrated Demetrius Chalcondylas; and he took with him to Rome

(A) These two cardinals, with the family of the former, were banished, and their estates confiscated by this pope, under a pretence of conspiring to depose him. See his

article in *Vie des Papes*, vol. iv.

(B) This league was formed in 1504 by pope Julius II, with the emperor and the king of France. See that pope's article.

Basil Chalcondylas, his wife's brother (c), and brother of Demetrius Chalcondylas, professor of the Greek tongue at Milan.

He did not enjoy long this employ conferred upon him by the pope: for being worn out by his continual lucubrations, and by the labours of his uninterrupted course of lectures, he became so cruelly afflicted with the gout, that for some years he had no part of his body free, except only his tongue, having almost lost the use of both his legs, and also both his arms. He laboured besides under so great a degree of poverty, as put him out of all hopes of being ever in a better situation; so that he left Rome, and returned into Calabria, his native country, where he soon fell into a fever, which tormented him a long while, and at last carried him off in the greatest misery.

He left his library to his friend Seripandus, brother to cardinal Jerome Seripandus, who built him a tomb in the convent of the Austin friars at Naples. There are several books ascribed to him, a list of which may be seen below (D); and in the dedication of one of them, his character is drawn to great advantage by Henry Stephens.

(C) We have a letter of our author, which having mentioned the misfortune of losing his father, mother, his two brothers, and all his children, in a very little compass of time, he laments very much the loss of Basil and Theophilus Chalcondylas, his two brothers-in-law, who, he says, died young, and were very hopeful men. Vid. Parrhasi Orationem ante prælectionem Epist. Ciceronis ad Atticum, in his book *De quæstis per epistolam*, p. 145. edit. 1567. Their father Demetrius Chalcondylas, upon the surrender of Constantinople to the Turks, retired to Italy, and taught Greek at Rome, being one of the

first restorers of polite letters in the west.

(D) These are, besides his book *De quæstis per Epistolam*, just mentioned, *Some Fragments of Antiquity*, published while he was professor at Milan; *A Commentary upon Horace De Arte Poetica*: as also another upon Claudian, and a third upon Ovid's poem on the Ibis: but these two last are adjudged from him by Bayle. However, it is certain that he was the person who found the *Charisius Sospater*, which was printed at Naples, and published by him in 1532. Most of his works, which amount to a great number, are still in manuscript.

He wrote
his name
both these
ways.

PARSONS, or PERSONS (Robert) a remarkable English jesuit, was the son of a blacksmith at Netherstowey, near Bridgwater in Somersetshire, where he was born in 1546; and appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the parish, who conceived a great affection

fection for him (A), and contributed to his support at Oxford, where he was admitted of Baliol College in 1563. In the university he became particularly remarkable for being a smart disputant in scholastic exercise, then much in vogue; so that having taken his first degree in arts in May 1568, he was the same year made probationer fellow of his college; and taking pupils, was presently the most noted tutor in it (B). He entered into holy orders soon after, and was made *socius sacerdos*, or chaplain fellow (C). In 1572 he proceeded A. M. and was *burfar* that year, and the next year dean of the college; but being charged by the society with incontinency, and embezzling the college-money, to avoid the shame of a formal expulsion, he was permitted, out of respect to his learning, to make a resignation on the 3d of Feb. 1573-4, with leave to keep his chamber and his pupils as long as he pleased, and to have his commons also till the ensuing Easter (D).

He had till this time openly professed himself a protestant, and was the first that introduced books of that religion into the college library: but presently after this rebuke, quitting Oxford, he went first to London, and thence, in June this year, 1574, crossing the Channel to Calais, he passed through Antwerp to Louvain, where meeting with father William Good his countryman, a jesuit, he spent a week in the spiritual exercises at the college of that order (E), and began to entertain an affection for it. However, he proceeded to Padua upon his first resolution, which was to apply himself to the study of physic, in order to practise it for a support; but he had not been long at Padua before the unsettled state of his mind and fortune prompted a curiosity to make a visit to Rome. This visit fixed him heartily a jesuit. Here meeting with some Englishmen of the order, he became so impatient to be among them, that he went back to Padua, settled his affairs there, and returning to Rome in the latter end of May 1575, was chosen a member of the society of Jesus, June 4th, and admitted into the English college on St. James's day following (F).

(A) He was suspected to be his real father; and it is said, that Baliol college had a certificate that he was a bastard. Foulis's *Life of Parsons*, in his *History of Roman Treasons*.

(B) *Athen. Oxon.* vol. i. under our author's article.

(C) Foulis, as before.

(D) *Ibid.* from an original letter of archbishop Abbot, in which the Latin form is inserted.

(E) *Mori Hist. missionis Anglicanæ.*

(F) *Ibid.*

He was indeed framed by nature, as well as bent by inclination, to this society, being fierce, turbulent, and bold (G); and he soon made a distinguished figure in it. Having completed the course of his studies, he became one of the principal penitentiaries, and was in such credit with the pope in 1579, that he obtained a grant from his holiness to raise an hospital at Rome, founded in queen Mary's time, and establish it into a college or seminary for the English, by the name of Collegium de urbe, dedicated to the Holy Trinity and St. Thomas [à Becket], where the students were obliged to take the following oath: "I N. N. considering with how
 " great benefits God hath blessed me, &c. do promise, by
 " God's assistance, to enter into holy orders as soon as I shall
 " be fit, and to return to England to convert my country-
 " men there, whenever it shall please the superior of this
 " house to command me (H)." He had no sooner seen this college settled, and his friend father Allen chosen by his recommendation rector of it (I), than he was appointed to go in quality of superior in a mission to England, in order to promote the Romish religion in that kingdom. Edmund Campian was joined with him, and other assistants, in this arduous province; and they managed matters so artfully, that notwithstanding the time of their departure from Rome, and the whole rout of their journey, and even their pictures had been sent to England before them (K); yet they found means by disguise to escape the strictest search that was made, and arrived safe in London about the middle of June.

Here they hired a large house in the name of lord Paget, and meeting the heads of their party, opened the design of their mission, and communicated to them a faculty which they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying queen Elizabeth, notwithstanding the bull which had been published by his predecessor Pius V. absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all those that should obey her (L). This done, they dispersed themselves into different parts of the kingdom; the mid-land counties being chosen by Parsons, that he might be near enough to London, to be ready upon all emergencies

(G) Camden, who was his contemporary at Oxford.

(H) More's Hist. Missionis, &c.

(I) See an account of this Padre in Ath. Oxon. vol. i. p. 268, et seq.

(K) More, as before.

(L) Lord Burleigh's piece, intitled, The Execution of Justice in England, for Treason, and not for Religion, p. 111, 112, where these Faculties are printed.

that arose (M). He travelled about the country to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor (N), and applied himself to the work with so much diligence, that with the help of his associates, he entirely broke the custom that had till then prevailed among the papists, of frequenting the protestant churches, and joining in the service (O). And notwithstanding the opposition that was made by the moderate papists, who denied the pope's deposing power, some of whom even took the oath of allegiance; yet if we may believe himself, every thing was ready for a general insurrection before Christmas (P).

But all his desperate designs were defeated by the vigilance of lord Burleigh; and Campian being discovered, and seized and imprisoned, Parsons, who was then in Kent, immediately crossed the water and went to Rouen in Normandy (Q). He had found means privately to print several books in furtherance of the cause, while he was in England; and now being more at ease, he printed others, which he likewise procured to be dispersed there (R). In 1583 he returned to Rome, being succeeded in his office of superior to the English mission by one Heyward. However, the management of that mission was left to him by Aquaviva, the general of the order, and he was appointed præfect of it in 1592. In the interim, having procured for the English seminary before mentioned, at Rome, a power of choosing an English rector, in 1586, he was himself elected into that office the following year.

Upon the prodigious preparations in Spain to invade England, our jesuit was dispatched thither to turn the opportunity of the present temper of that monarch to the best advantage of his order, whose enormities had nearly brought them into the inquisition. Parsons found means to elude the severity of that tribunal, obtained of the king that his majesty should appoint one of the judges, and himself another, for this inquisition (S), and then set about the main business of his voyage. While he was in England, he had laboured to promote the popish recusancy, and to bring the English papists

(M) Campian went into the north, where they had the least success. The harvest was greatest in Wales. More.

(N) Athen. Oxon. as before.

(O) Camden, as before.

(P) This is a letter to the father, at Rome, printed in Mori Hist. Miss.

(Q) Ibid.

(R) See the list of his books at the end of this memoir.

(S) Mori Hist. Miss.

under the government of the jesuits. In the same spirit, after he was obliged to quit his country, he employed all his arts and interest to get seminaries erected for supplying England from time to time with priests to keep up that recusancy, and to prepare the papists there to join with any invasion which those abroad should procure.

Thus, for instance, as Mr. Gee remarks (τ), he dealt with the duke of Guise to erect a seminary for such a purpose in Normandy; and now he prevailed with king Philip II. to erect such in Spain; so that in a short time they could not only boast of their seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Doway and St. Omers in Flanders; in all which their youth were educated in violent prejudices against their own native country, and their minds formed to all the purposes that father Parsons had in his head: one of these was, obliging them to subscribe to the title of the Infanta of Spain to the crown of England. In support of which, he published his Conference about the next succession to that crown, in which he declared the lawfulness of deposing queen Elizabeth. The secular priests likewise inform us, that after the defeat of his designs to dethrone that queen while he staid in England, he consulted with the duke of Guise in France upon the same subject; for which purpose he endeavoured to make a list of catholics, who, under the conduct of the duke, were to change the state of England, upon pretence of supplanting the title of Mary queen of Scots (υ).

After the defeat of the Spanish armada in 1588, he left no means that were in his power untried, to invite that monarch to a second invasion; and when nothing effectual could be obtained that way, he endeavoured to raise a rebellion in England, and tampered with the earl of Derby to appear at the head of it, who was poisoned by his procurement for refusing it (w). Nor did he stop here. We find Sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English jesuit, at the instigation of father Parsons (x).

Finding all his projects against the life of queen Elizabeth blasted, he plotted the exclusion of king James by several means; one of which was, exciting the people to set up a popular form of government, for which he had furnished

(τ) In his introduction to the Jesuits memorial.

(w) Gee, as before, p. 51, 52.

(x) Winwood's Memorials, vol. i.

(υ) Jesuits' reasons unreasonable, p. 442, 443, Lond. 1725, folio. p. 65.

them with principles in several of his books. Another was, to engage the pope in a design of making his kinsman the duke of Parma king of England, in joining with the lady Arabella, and marrying her to the duke's brother cardinal Farnese. Cardinal d' Ossat gives the king of France a large account of both these projects, in one of his letters; and in another mentions a fourth, wherein himself had been dealt with by Parsons, which was, that the pope, king of France, and king of Spain, should agree among themselves upon a successor for England, who should be a catholic; and that they should join their forces to establish him on the throne (Y).

However, the death of his friend cardinal Allen in 1594, drew his attention for a while off these weighty public affairs upon his own private concerns. It was chiefly by his interest that the cardinal had obtained the purple (Z), and he conceived great hopes of succeeding him in it. The dignity was worth his utmost endeavours, and he turned up every stone to compass it. To that purpose he employed some jesuits to set about in Flanders a petition to the king of Spain, subscribed by great numbers of the lowest of the people, as well as those of better rank and quality (A). He applied also to that monarch by John Piragues, one of his prime confidants (B), and then repaired himself to Rome, in 1596, under pretence of settling some quarrels that had arisen in the English college there during his absence. He had the precedent year been complimented, in a letter from some of the principal persons of his order there, on the assured prospect he had of succeeding (C); and upon his arrival was visited, among others of the highest rank, particularly by cardinal Bellarmine, who encouraged him to wait upon the pope, as he did, with an account of the reports that were spread all over Flanders,

(Y) Ossat's letters, part ii, lib. 3. n. 162.

(Z) Allen's competitor was Dr. Owen Lewis, rector of the English college at Rome. The contest was very sharp, each party labouring with all his power and interest to carry it against the other, not without great animosity; and after the lot fell to Dr. Allen, he, together with the whole body of the jesuits, did ever mortally hate all the favourers or well-wishers to Dr. Lewis, who became afterwards bishop of Cossam. State of the English fugitives under the

king of Spain and his ministers, p. 51. London 1596, 4to. N. B. Allen was chosen cardinal, July 28, 1587, by the title of Cardinal of St. Martin in Montibus, and two years afterwards was made archbishop of Mechlin, the metropolis of Brabant.

(A) Gee's Introduction, p. 54.

(B) Mori Hist. Miss. p. 131. but he received no answer.

(C) The letter was from Monaræus, assistant-general of the Jesuits order and Gibbons, and it is dated February 20, 1699, *ibid*.

and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness upon the occasion. Father More, who furnishes these particulars, tells us further, that Parsons made a disabling speech, as usual on such occasions, signifying withal a *Nolo Cardinalizare*: and that the pope being before resolved, gave him for answer, that he had heard nothing from the Spaniards upon any such subject; that idle reports were not to be minded; that he was very well satisfied with his services, and exhorted him to continue in the same course. The pontiff, it seems, had received so many complaints of him from the secular clergy (D), that instead of bringing him into the sacred college, he had some thoughts of stripping him of all the posts he was already possessed of. Insomuch, that to avert this disgrace, he withdrew on pretence of health to Naples, and did not return to Rome till after the death of that pope [Clement VIII.] in 1606 (E).

But this check did not hinder him from exercising his jurisdiction over the Romanists in England, as prefect of the English mission; and after his return to Rome we find him removing the arch-prefbyter of England, Blakwell, for taking the oath of supremacy to king James I. He likewise obtained a brief from Paul V. to deprive all such priests as did take that oath (F). He continued zealous in the discharge of this office to the last. Father More has given copies of three letters, one to the mission in England, another to the rector of St. Omers, and the third to the arch-prefbyter Berkitt, successor to Blakwell, all dictated by him while he lay past recovery in the judgment of his physicians. The last being finished on the 13th of April, and the fever which had seized him on the 10th, put a period to his life on the 18th of that month, 1610. Pope Paul, as soon as he heard of his illness, indulged him in all the ceremonies usually granted to cardinals at the point of death. His body was embalmed and interred, pursuant to his own request, in the chapel of his college at Rome, close to that of cardinal Allen (G). And

(D) 'Tis observed that Fitzherbert called him an hypocrite, and the rest of the seculars gave him the titles of atheist, impostor, incendiary, Machiavelian libeller, and the worst of villains; and that this pope Clement called him a knave. Abbot's Antij. last. fol. 14. edit. 1613, 4to.

(E) More, as before.

(F) Foulis's Hist. of Treasons, &c. p. 53¹.

(G) So that as they were united in their lives, they should not be divided after their death. Allen, according to Mr. Wood, was born at Rossall in Lancashire, about 1532, and sent to Oriel college in Oxford

a monument was soon after erected to his memory, with an inscription; a copy of which may be seen in the book referred to below (H).

After perusing this memoir, the reader will not be surprized when he hears that father Alegambe gives this colleague a very great character for piety and integrity, notwithstanding what is said of him by cardinal d' Oflat, who, in a letter to the king of France, giving an account of our author's Conference, &c. published under the name of Doleman, declares, that he was a man who regarded neither truth nor reason. Pasquin also at Rome thus exposed his factious and plotting humour: " If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good pennyworth thereof." To conclude, the imputation laid upon him by the English secular Romish priests, as well as the protestants, that he was a person of a turbulent and seditious nature, is sufficiently supported by his numerous writings, the titles of which are as follow.

in 1547, of which he was chosen fellow in 1550, took his degrees in Arts, and in 1556, became principal of St. Mary's Hall, and was made canon of York in 1558. Upon the alteration of religion by queen Elizabeth, he retired in 1560 to Louvain, where he took pupils, and printed a book in defence of purgatory against bishop Jewel in 1565; soon after which he returned to his native air of England for his health, and was very active both with his pen and tongue in promoting popery, till he was forced to leave England, after he had been there about three years. His first stage abroad was in a monastery at Mecklin, where he was made divinity reader: but after a short stay there, he went to Doway, took the degree of D. D. and was made canon of the church of Cambridge. He founded a seminary at Doway in 1568; and being soon after made canon of Rheims, he procured another seminary to be erected there by the Guises, kinsmen to Mary queen of Scots, and at length became a cardinal, and archbishop of Mecklin, as has been already observed.

The character given of him by Camden is, That he, with R. Parsons and others, did lay in continual wait for the destruction of prince and people of England; and who, by exciting both foreigners abroad, and natural subjects at home, plotted the reduction of the Romish religion to its ancient vigour; to which end he advised the sending of Parsons upon the English mission. Farther, that after he had put off both his love to his country, and obedience to his prince, he incensed the Spaniard and the pope of Rome to assault England. When the bull of excommunication against queen Elizabeth came forth in 1588, he brought it into the Low Countries, and caused it to be printed in English. He wrote also an Admonition to the English, that they stick to the pope and the Spaniard. Some account of which, as well as other books written by him, may be seen in Pitten de Illustrib. Angl. Scriptor. Æt. 16. p. 1041. and in Wood's Athen. Oxon. vol. i. col. 280, et seq.

(H) Ribadineira Bibl. Soc. Jes. under the letter P.

1. A brief discourse, containing the reasons why catholics refuse to go to church, with a Dedication to queen Elizabeth, under the fictitious name of John Howlet, dated December 15, 1580. 2. Reasons for his coming into the mission of England, &c. by some ascribed to Campian. 3. A brief censure upon two books, written against the Reasons and Proofs. 4. A Discovery of John Nichols, misreported a jesuit; all written and printed while our author was in England. 5. A Defence of the Censure given upon his two books, &c. 1583, 8vo. 6. *De persecutione Anglicana epistola*, Rome and Ingolstadt, 1582; and again in a piece intitled, *Concertatio ecclesiæ catholicæ in Angliâ*, &c. p. 79. Triers, 1583, 8vo. 7. A Christian Directory, &c. 1583, 8vo; and again in 1584 twice, one edition at Rouen in Normandy, and the other by Edmund Bunney of Merton college in Oxford, but altered to the protestant use, as appears by our author's edition of the same book in 1585. 8. A Second Part of a Christian Directory, &c. London 1591, 12mo. These two parts being printed erroneously at London, our author published an edition of them under this title; A Christian Directory, guiding men to their Salvation, &c. with many corrections and additions by the author himself, with Reproof of the falsified edition lately published by Mr. Edmund Bunney, Louvain, 1598, 8vo. This book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury, and has gone through several editions. 9. *Responsio ad Eliz. Reginae edictum contra catholicos Romæ*, 1593, 8vo, published under the name of And. Philopater. 10. A Conference about the next succession to the crown of England, &c. 1594, 8vo, under the feigned name of Doleman (1). 11. A temperate Wardword to the turbulent and seditious Watchword of Sir Fr. Hastings, knight, &c. in 1599, 4to. under the same name. 12. A copy of a letter written by a master of arts at Cambridge, &c. written in 1584, and printed in 8vo, perhaps in 1600, and again in 1631. This piece was commonly called Father Parsons's Green Coat, being sent from abroad with the binding and leaves in that livery. 13. Apologetical Epistle to the lords of her Majesty's privy-council, &c. 1601, 8vo. 14. Brief Apology, or Defence of the catholic ecclesiastical hierarchy erected by pope Clement VIII. &c. St. Omers, 1601, 8vo. 15. A Manifestation of the folly and

(1) This egregious piece was the production of a club, made up of cardinal Allen, Inglefield, and others. See a letter of Parsons to a friend, dated 24th May 1603, in Mori Hist.

Miss. where the materials are said to be furnished by the rest, and that Parsons, who had a happy talent that way, put it into a proper method.

bad spirit of secular priests, 1602, 4to. 16. A Decachordon of ten quodlibetical questions, &c. 1602, 4to. 17. De Pereginatione, lib. i. 12mo. 18. An Answer to O. E. whether papists or protestants be true catholics, 1603, 8vo. 19. A Treatise of the three conversions of paganism to the Christian religion, published (as are also the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo, 1603, 1604, St. Omers. 20. A Relation of a Trial made before the king of France in the year 1600, between the bishop of Evreux and the lord Pleffis Mornay, &c. St. Omers, 1604, 8vo. 21. A Defence of the precedent Relation, &c. printed with the Relation, &c. 22. A Review of ten public disputations, &c. concerning the sacrifices and sacrament of the altar, St. Omers, 1604. 23. The Fore-runner of Bell's Downfall of Popery, &c. 1605, 8vo. 24. An Answer to the fifth part of the Reports of Sir Edward Coke, &c. St. Omers, 1606, 4to, published under the name of a catholic divine. 25. De sacris alienis non adeundis, questiones duæ, &c. St. Omers, 1607, 8vo. 26. A Treatise tending to mitigation towards catholic subjects in England, against Thomas Morton, (afterwards bishop of Durham) 1607. 27. The Judgment of a catholic gentleman concerning king James's Apology, &c. St. Omers, 1608, 4to. 28. Sober reckoning with Thomas Morton, 1609, 4to. 29. A Discussion of Mr. Barlow's answer to the judgment of a catholic Englishman concerning the oath of allegiance, St. Omers, 1612. This book being left not quite finished at our author's death, was afterwards completed and published by Thomas Fitzherbert: the following are also posthumous pieces. 30. The Liturgy of the Sacrament of the Mass, 1620, 4to. 31. A Memorial for Reformation, &c. thought to be the same with that intituled, The High Court and Council of the Reformation, finished after twenty years labour in 1596, but not published till after our author's death, and republished from a copy that was presented to king James II. with an introduction and some animadversions by Edward Gee, under the title of, The Jesuits Memorial for the intended reformation of the church of England under their first popish prince, London, 1690, 8vo. 32. There is also ascribed to him, A Declaration of the true causes of the great troubles pre-supposed to be intended against the realm of England, &c. Seen and allowed, anno 1581. 33. Our author also translated from the English into Spanish, A Relation of certain Martyrs in England, printed at Madrid 1590, 8vo.

PARTHENAY (John de) Lord of Soubise, with the title of archbishop (A), one of the heroes of the sixteenth century among the protestants of France, was descended of an ancient family of his name, which continued for a long course of years with splendor. The eldest branch whereof, with the whole estate, fell to the House of Melun Tancarville, from which that of Longueville is descended by marriage (B); and the lords of Soubise were separated from the stock about the year 1330, when Guy the archbishop, younger brother to John Lord of Parthenay, was lord of Soubise (C). It is very probable that this branch of Parthenay was of Lusignan, whose arms they bear rebated, as a younger branch, with a bend gules (D). But they must have sprung from it before anno 1000, the succession being extant from that time down to our hero, who was the son of John V. lord of Soubise, by his wife Michelle de Saubonne, who brought him into the world about the year 1512. He chose the profession of arms, and having distinguished himself in it, he was appointed to command Henry II's troops in Italy about the year 1550. Brantome observes (E), that this employ was attended with some dangerous consequences; that being accused of several things by those of Sienna, he was like to come into trouble; but the duke of Guise interceded for him: and Varillas says (F), that it was pretended he did not behave well, neither in regard to the war, nor the administration of the finances; and that articles of impeachment were drawn up against him, in order to deprive him both of his reputation and life: but the duke of Guise defended him publicly. Before he left Italy, he imbibed the sentiments of the reformed religion, at the court of Ferrara, under the auspices of Renee, duchess of Ferrara, daughter of Lewis XII. of France, who gave sanctuary to some Huguenot preachers, and embraced their

(A) 'Tis said that the Lords of Parthenay took this surname of archbishop, as being descended from Joselin de Parthenay, archbishop of Bourdeaux, who dying anno 1086, left a son William de Parthenay, who took this surname of L'Archeveque about the year 1100.

(B) The lordship of Parthenay, a city of Poitou, reverted to the crown of France in 1422, by the death of John L'Archeveque, who having no children, sold the reversion of it to

the duke of Berry.

(C) A city of Saintonge.

(D) In the life of the duke de Rohan, printed in 1667. 'Tis observed that his mother Catherine de Parthenay, daughter of our hero, was the principal heiress of the house of Lusignan.

(E) Notes on Rabelais Letters, p. 85.

(F) See his Memoires, tom. 3. Vie du Duc de Guise.

doctrine. The general had some connexion with this duchess, his mother having been one of the maids of honour to queen Anne of Brittany, who procured her marriage with his father in 1507, and in 1536 appointed her governess of this duchess of Ferrara, that queen's daughter (G).

Our new convert, on his return to France, applied himself with extraordinary zeal to propagate his principles in the town and neighbourhood of Soubise, taking effectual care to have many of his tenants well instructed therein. And as the reformed did not dare to meet but in the night-time very secretly, Michael Malot a minister there, passed all the nights without sleeping, when he visited the adjacent places, being often obliged to make his escape into the woods, and to pass all the night there. In effect, he succeeded so well, that in a little time the mass was forsaken all about the place by a great part of the people.

Soubise also held frequent conferences with Catharine de Medicis, queen-mother of Henry III. who became in her heart his profelyte, though she had not courage enough to declare it openly; and the duchess of Montpensier, who was always present at these conferences, was so much wrought upon by Soubise's discourse, that she desired on her death-bed to have the sacrament administered to her, according to the Calvinistical form.

Hence it is that we find the queen-mother, when she came to be regent of the kingdom during the infancy of Charles IX. appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewise created a knight of the order of the Holy Ghost. On the 7th of December the same year, the prince of Conde, the head of the Huguenot party, was also set at liberty: and in the very beginning of the religious war, that prince, looking on the large city of Lyons, which had declared for the protestant cause, as not in safe hands, under the baron d'Adret, appointed Soubise to that important command in 1562; and he answered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and resolutely kept the city, defending it most effectually against all the difficulties he met with both from force and artifice. The duke of Nevers besieged it to no purpose, and the queen-mother attempted in vain to over-reach him by negotiations.

(a) Hist. of Charles IX. tom. i. p. 377.

He persevered in maintaining and promoting the protestant cause with unabated ardour till his death, which happened in 1566, aged about fifty-four years.

Le Laboureur says (H), he was a very active and serviceable man, and acquits him of the charge of having a hand in the death of the duke of Guise, who was murdered in 1563, by one Poltrot, who had been his servant. The assassin, it seems, being apprehended and examined, accused upon his oath the admiral de Chatillon, the count de la Rochefoucault, and the Sieurs de Feuquiers and Soubise, as his accomplices in the conspiracy: a crime which would fall particularly heavy upon the last, by the aggravation of ingratitude, was there any truth in the deposition. But this, as Le Laboureur observes, cannot be believed of persons of that rank and quality, and is so ill proved by the murderer's depositions, that one may easily perceive his design was only to make use of the names of those, who headed a faction which had actually taken up arms in the opposite party to the duke of Guise.

Our hero in 1553 had married Antoinette Bouchard, eldest daughter of the House of Aubeterre, a lady no less zealous for the protestant religion, than her consort, of which the following is a conspicuous instance: A report being spread that the papists had a design to seize her and carry her to the gates of Lyons, and there threatening to poinard her, together with her daughter, an only child, before the eyes of her husband, if he did not surrender the place. Soubise sent Poltrot above mentioned to her, who returned with letters, wherein she intreated her husband to suffer them both to perish, and to continue true to his party. This was a wife worthy of a husband, who shewed an unconquerable aversion for any private treaty, and who protested he would never sign any till he saw the prince of Conde's hand to it.

She was also a worthy sister to the viscount d'Aubeterre, who left all he had in the world for the sake of religion, and submitted to lead a very laborious life. Brantome relates, that he fled to Geneva, where he followed the trade of a button-maker, the law there obliging every person to occupy some trade to get a livelihood; and that passing once through that city, he saw his lordship there very poor and miserable. Parthenay had by this lady only one child, a daughter, who is the subject of the ensuing article.

(H) Additions to Castlneau's Memoirs, tom. i. p. 278. tom. ii. p. 225.

PARTHENAY (Catharine de) daughter and heiress of the preceding, whose courage and constancy in the cause of Calvinism, as well as that of her mother, she likewise inherited, being endued with an equal firmness of mind with them; and what is more extraordinary, this fortitude was joined to a good share of wit, and a turn to poetry; wherein her talents were far from being contemptible, as appears from some poems of her own writing, which she published in 1572, when she could not be above eighteen years of age, since her father's marriage was in the year 1553. She is generally thought to be the author of an apology for Henry IV. which was printed as her's in the new edition of her Journal of Henry III. D'Aubigny assures us, that the King shewed it to him as a piece written in her stile. Bayle declares, that whoever wrote it is a person of wit and genius. It is a prevaricating apology, being in reality a very sharp satire; which being perused by Roquelaire, he immediately cried, Plague! how well the authors of this piece are acquainted with what we do. Catharine also wrote several tragedies and comedies, and particularly the tragedy of Holofernes, which was represented on the theatre of Rochelle in 1574.

She was married in 1568, being only fourteen years of age, to Charles de Quellence, baron de Pont, in Britany; who, upon the marriage, took the name of Soubise, under which name he is mentioned with honour in the most remarkable occurrences of the second and third civil wars of France. He was taken prisoner at the battle of Jarnac in 1569, and made his escape by a very artful stratagem. La Noue having been wounded the next year at the siege of Fontenai-le-Comte, Soubise commanded in chief, and took the place. The same year he received two wounds at the siege of Saintes. But the most surprising incident in his life is, that not long after this siege a suit was commenced against him on an action of impotency or frigidity by his mother-in-law the famous Antoinette Bouchard, already mentioned, in order to obtain a divorce.

Mr. Bayle, who loves to expatiate upon such subjects, plays the droll here as usual. If, on the one hand, it is surprising, says he, that at a time when the Protestant ladies were distinguished by the strictness of their morals, as well as the purity of their tenets, one of the greatest women among them should have thought fit to commence a suit which tended so little to edification; it must be considered, on the other hand, that their perpetual study of the Bible was at that

time more capable of infusing certain inclinations; for then people studied with greater application and zeal the temper and spirit of the holy patriarchs, and that of their wives, among whom there prevailed a very strong tho' chaste desire of leaving posterity. The lady Soubise might also have been prompted by a religious motive in another view. The Protestant religion was not yet firmly established; the strongest endeavours were made to destroy it; and therefore it was necessary to perpetuate, by all reasonable and proper methods, such families, which like hers were the main supports of it (A).

This suit was still depending, when the baron fell a sacrifice to his religion in the general massacre of the Protestants at Paris on St. Bartholomew's day 1571. This however was dying in the bed of honour, and the more so in as much as he was not killed till after he had fought for his life like a lion. He made so long a resistance, that those who saw he did not yield, till he was pierced thro' with holes like a sieve, gave this testimony of him, that he was more than man in battles, if he was less than such in the nuptial bed.

What followed is yet most astonishing. When his body, thus butchered, was in its turn among the rest dragged to the gate of the Louvre in presence of their Majesties and the whole court, several of the court-ladies came out of their apartments, and unshocked at the barbarous spectacle, gazed in the most immodest manner on the naked bodies, but fixed their eyes particularly on that of Du Pont, and surveyed it with great attention, in order to discover, if possible, the cause, or some indications and marks of the defect with which he was charged. Very different was the behaviour of his wife, who had not only, out of decency, declined the prosecution in his lifetime, but, after his death, wrote several elegies upon her loss; to which she added also some on the death of the Admiral, and other illustrious personages.

Having thus done honour to the manes of her first husband, she entered into a second marriage in 1575 with Renatus Viscount Rohan, the second of that name; who leaving her a widow in 1586, tho' she was not yet above thirty-two years of age, she resolved not to engage in a third match for the sake of her children, to the care and education of whom she

(A) Bayle, under the article of Quelenec, is more serious, and severely censures this proceeding; but takes occasion thence to launch out into so much filth, that he found it ne-

cessary to apologize for it, and refers further to his defence in the illustration upon the obscenities, &c. printed at the end of the last volume of his Dictionary.

applied her whole thoughts; and her care was crowned with all the success she could promise herself from it.

Her eldest son was the renowned duke de Rohan, who asserted the Protestant cause with so much vigour during the civil wars in the reign of Lewis XIII. Her second son was duke de Soubise. And she had three daughters; Henrietta, who died in 1629 unmarried; Catharine, who married a duke of Deux-ponts in 1605; and whose beauty having drawn the eyes of Henry IV. when he declared his passion, she made the following memorable reply: *I am too poor to be your wife, and too nobly born to be your mistress.* She died in 1607.

Our heroine had still a third daughter, Anne, who survived all her brothers and sisters, and inherited both her mother's genius and magnanimous spirit (B). She was never married, and lived with her mother, and with her bore all the calamities of the siege of Rochelle. The daughter's resolution was worthy of renown; but the mother's magnanimity was still more wonderful, considering how far she was advanced in years, being then in her 75th year. They were reduced, for three months, to the necessity of living upon horse flesh and four ounces of bread a-day. Yet, notwithstanding this wretched condition, she wrote to her son, *to go on as he had begun, and not let the consideration of the extremity to which she was reduced prevail upon him to make him act any thing to the prejudice of his party, how great soever her sufferings might be.* In short, she and her daughter refused to be included in the articles of capitulation, and remained prisoners of war. They were conveyed to the castle of Nicort on the 2d of November 1628, and she died in 1631, aged 77.

Moreri and Bayle, and the authors cited by him.

(B) See the article Rohan (Anne de) in this work.

PARTHENAY (Anne de) aunt to the preceding, and wife of Anthony du Pons, count de Marennés, was also a zealous huguenot, and a lady of great wit and learning, and one of the principal ornaments of the court of Renata, daughter of Lewis XII. and dutchess of Ferrara above mentioned, one of the politest courts in Europe, where she resided with her husband, who enjoyed a pension from the dutchess, and was first gentleman of the bedchamber to the duke, till the French King got him expelled thence, for boasting that he was descended of as noble a house as that of Este. This was undoubtedly very imprudent in him; but he seems to have been a weak man, and unworthy of such a wife as Anne de Parthenay, who however had such an ascendant

over him, that as long as she lived he followed the same studies, and confessed the Reformed religion as she did. He even attained to so great a knowledge in the sacred writings, that scarce could there be found a single clergyman who was so zealous as he; taking the pains himself to instruct his vassals, many of whom he edified, as well officers as others, in the town of Pons. But immediately after the death of this lady, he remarried with one of the most disreputable women in all France, and from that time became an enemy and persecutor of that religion which he had so well known and promoted.

Moreri, and
Bayle, as
before.

We need not say, if the souls departed have any knowledge of what passes here on earth, how much this conduct must have grieved the manes of his first lady Anne de Parthenay, whose merit and memory deserved a better regard. Not satisfied with studying the Latin tongue, she applied to the Greek with so much vigour, as to be able to read the authors in that language with ease. She arrived to a great perfection in the knowledge of the scriptures, and took a singular pleasure in discoursing almost every day with divines on theological subjects. We must not forget that she sung well, and understood music to perfection.

Vie de M.
Pascal, par
M. Perier
fr. Sœur.
Bayle's
Dict. in art.
Pascal.
Baillet Ju-
gemont &c.
tom. vi.

PASCAL (Blaise) a Frenchman, and one of the greatest geniuses in the world, was born at Clermont in Auvergne, the 19th of June 1623. His father, Stephen Pascal, born in 1588, and of an ancient family, was president of the court of aids in his province: he was a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderness for this child, his only son, he quitted his office in his province, and went and settled at Paris in 1631, that he might be quite at leisure for the instruction of him: and Blaise never had any master but his father. From his infancy he gave proofs of a very extraordinary capacity, for he desired to know the reason of every thing; and when good reasons were not given him, he would seek for better: nor would he ever yield his assent, but upon such as appeared to him well grounded. There was room to fear, that with such a cast of mind he would fall into free-thinking, or at least into heterodoxy; yet he was always very far from any thing of this nature. His sister, Madam Perier, relates, that he was not only free from all the vices of youth, but, what is more strange in one of his genius and character, was never inclined to libertinism in religion, but always confined his curiosity to things natural. The reason

of it, as she adds from his own information, was, that “ his father, having himself a great reverence for religion, had inspired it into him in his infancy; and given him this for a maxim, that every thing, which is the object of faith, cannot be the object of reason, and much less subject to it. And hence it was, that he never was moved by the discourses of Freethinkers; whom he looked on as a sort of people, who knew not the nature of faith, but were possessed of this false principle, that human reason was above all things.”

What is told of his manner of learning the mathematics, as well as the progress he quickly made in that science, seems almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was afraid, that the knowledge of the mathematics would hinder his learning the languages. He kept him therefore, as much as he could, from all notions of geometry; locked up all his books of that kind; and refrained even from speaking of it in his presence. He could not however make his son refrain from musing upon proportions; and one day surprised him at work, with charcoal upon his chamber-floor, and in the midst of figures. He asked him, what he was doing? I am searching, says Pascal, for such a thing, which was just the 32d proposition of the first book of Euclid. He asked him then, how he came to think of this? It was, says Pascal, because I have found out such another thing: and so going backward, and using the names of bar and round, he came at length to the definitions and axioms he had formed to himself. Does not it seem miraculous, that a boy should work his way into the heart of a mathematical book, without ever having seen that or any other book upon the subject, or knowing any thing of the terms? Yet we are assured of the truth of this by Madam Perier, and several other writers, the credit of whose testimony cannot reasonably be questioned. He had, from henceforward, full liberty to indulge his genius in mathematical pursuits. He understood Euclid's Elements, as soon as he cast his eyes upon them: and this was not strange; for, as we have seen, he understood them before. At sixteen years of age, he wrote a treatise of conic sections, which was accounted by the most learned a mighty effort of genius: and therefore it is no wonder, that Des Cartes, who had been in Holland a long time, should, upon reading it, chuse to believe, that Mr. Pascal, the father, was the real author of it. At nineteen, he contrived an admirable arithmetical machine, which was esteemed a very wonder-

ful thing: and at twenty-three, having seen the Torricellian experiment, he invented and tried a great number of other new experiments.

After he had laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies, and all human learning, at once; and determined to know nothing as it were for the future, but Jesus Christ and him crucified. He was not twenty-four years of age, when the reading some pious books had put him upon taking this holy resolution: and he became as great a devotee as any age has produced. Mr. Bayle says, that “the extraordinary devotion of so excellent a mathematician, and so great a philosopher, may serve to refute the libertines, who cannot now tell us, that none but small wits have any piety. He owns, that it is indeed rare to see great devotion in such persons; and he thinks we may say in this case, what the abbot Furetiere said of attorneys, viz. There are some saints who have been advocates, bailiffs, nay even physicians and comedians: and there is no profession, but what hath produced saints, except that of an attorney.” Mr. Pascal now gave himself up entirely to a state of prayer and mortification: he had always in his thoughts these great maxims, of renouncing all pleasure, and all superfluity; and this he practised with rigour even in his illnesses, to which he was frequently subject, being of a very invalid habit of body: as for instance, when his sickness obliged him to feed somewhat delicately, he took great care not to relish or taste what he eat. He had no violent affection for those he loved: he thought it sinful, since a man possesses a heart, which belongs only to God. He found fault with some discourses of his sister, which she thought very innocent; as, if she had said upon occasion, that she had seen a beautiful woman, he would be angry, and tell her, that she might raise bad thoughts in footmen and young people. He frequently wore an iron girdle full of points next to his skin, and when any vain thought came into his head, or when he took particular pleasure in any thing, he gave himself some blows with his elbow, to redouble the prickings, and to recall himself to his duty. In the four last years of his life, his chief diversion was to go and visit the churches, where some reliques were exposed, or some solemnity observed; and because he did this with much devotion and simplicity, a certain very virtuous person took occasion to observe, that “the grace of God discovers itself in great geniuses by little things, and in common ones by great things.” His humility was such,

such, that he would not suffer any one to wait on him; and the curate of St. Stephen du Mont, who saw him in his last sickness, very frequently said, "He is a child, he is humble, he submits like a little child."

Though Mr. Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the jesuits and the jansenists. The jesuits, though they had the popes and kings on their side, were yet decried by the people, who brought up afresh against them the assassination of Henry the Great, and all the old stories, that were likely to make them odious. Pascal went farther; and by his *Provinciales Lettres*, published in 1656 under the name of Louis de Montalte, made them the subject of ridicule. "These letters," says Voltaire, "may be considered as a model of eloquence and humour. The best comedies of Moliere have not more wit, than the first part of these Letters; and the sublimity of the latter part of them is equal to any thing in Bossuet. 'Tis true, indeed, that the whole book was built upon a false foundation: for the extravagant notions of a few Spanish and Flemish jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose, for the whole raillery was to be levelled only at the jesuits. These Letters were intended to prove, that the jesuits had formed a design to corrupt mankind; a design, which no sect or society ever had, or can have." Voltaire calls Pascal the first of their satyrists; for Despreaux, says he, must be considered as only the second." In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has been now written almost an hundred years, yet not a single word occurs in it, favouring of that vicissitude, to which living languages are so subject. Here then we are to fix the epocha, when our language may be said to have assumed a settled form. The bishop of Luçon, son of the celebrated Buffy, told me, that asking one day the bishop of Meaux, what work he would covet most to be the author of, supposing his own performances set aside, Bossuet replied, *The Provincial Letters*." These Letters have been translated into all languages, and printed over and over again. Some have said, that there were decrees of formal condemnation against them, and also that Pascal himself,

in

Siecle de
Louis XIV.
tom. ii.
c. 33.

Ibid.

in his last illness, detested them, and repented of having been a jansenist: but both these particulars are false and without foundation. Father Daniel was supposed to be the anonymous author of a piece against them, intitled, "The Dialogues of Cleander and Eudoxus."

Mr. Pascal died at Paris the 19th of August 1662, aged 39 years. He had been some time about a work against atheists and infidels, but did not live long enough to digest the materials he had collected. What was found among his papers, was published under the title of *Pensées*, &c. or, "Thoughts upon Religion and other subjects;" and has been much admired. After his death, appeared also two other little tracts; one of which is intitled, "The *Æquilibrium of Fluids*;" and the other, "The Weight of the Mass of Air." We presume there is no occasion to observe, that Mr. Pascal was never married: he could scarcely avoid thinking, upon his principles, that that sort of commerce with females, which the matrimonial state not only admits as a pleasure, but exacts as a duty, must needs have something in it of the nature of sin; or, if not sinful, at least inconsistent with, and very much below, Christian perfection. Here then was a genius of the first order, led by a false religion, in whose chains he was so fast bound, as never to entertain even a thought of getting loose; led, I say to think ill of, and to discard, a sure and most unerring dictate of the natural law, as in some degree opposite to the revealed, and so make God contradict himself. But he was not the first great genius, that had been so led; nor will he be the last.

To conclude, Mr. Pascal was, all things considered, a man of a most singular composition; or, as Mr. Bayle says, "a paradoxical individuum of the human kind."

PASOR (Matthias) the son of George Pasor, a learned professor of divinity and Hebrew in the academy of Herborn (A), by Apollonia his wife, daughter of Peter Hendschius, a senator of that place, was born there April 12, 1599; and being a child of great hopes, was instructed in the elements of Greek and Latin there, in which he had made a considerable progress, when the plague breaking out,

(A) He lived nineteen years at Herborn, whence he removed to Fannetier, where he died in 1637. He published several books, among which are his *Lexicon et Gramma-*

tica Græca N. Testam. revisa by his son; *Oratio funebris Piscatoris*; *Analysis Hesiodi*; *Collegium Hesiodum*, &c.

he was sent to Marburg in 1614. Here he passed his time very disagreeably, being shunned as an infectious person by the professors, and insulted by some of the students, who even proceeded to beat him, in revenge for the pretended severity shewn to them by his father, while he was head schoolmaster at Herborn. This treatment forced him to leave Marburg, and the following year he returned to Herborn, where he applied himself closely to his studies.

In 1616 he was sent to Heidelberg, and meeting there with skilful professors in all parts of learning, he made such vast improvement, that he was entertained in the house of a person of worth as a tutor, where he taught in a private way both mathematics and Hebrew, and by that means lessened the expences of his friends in supporting him. He was honoured also with the degree of A. M. by the university, and was appointed mathematical professor in April 1620; but the palatinate being invaded not long after, he was forced to fly for a while. However, as soon as the storm began to remit, he returned to the duties of his post, and suffered all the inconveniences and dangers that can be imagined before he quitted it, which was not till invested by the duke of Bavaria's troops, under the command of count Tilly, in September 1622, when he was not only ejected, but lost his books and MSS. In October he returned thro' many difficulties to his parents at Herborn, where he found a comfortable employment in the academy till 1629, and then going to Leyden in Holland, constantly attended the lectures of the most eminent divines there, and had several conferences with Tho. Erpenius upon the Arabic tongue, and with Willebroord Snellius, upon divinity.

After a few weeks stay at this university, he crossed the water to England, and bringing proper testimonials with him to Oxford, was incorporated A. M. there, in June 1624, and began to teach privately Hebrew and the mathematics; but at the end of the year took a tour into France with some gentlemen of Germany; and spending the winter at Paris, attended the lectures of the celebrated Gabriel Sionita, regius professor of Syriac and Arabic; who having left off reading in public for some years for want of auditors (B), was prevailed upon by Pasor to resume those exercises, not indeed in the royal college, but in his own house. Having improved himself much under this excellent master, he returned to Oxford

(B) Strange, that such a city as Paris could not furnish three auditors to a professor of so great fame in foreign countries.

in 1625, and had chambers in Exeter college, chusing to reside here, notwithstanding the plague had dispersed the students, rather than go to Ireland with the learned Dr. Usher, archbishop of Armagh, who offered him his table and a handsome pension. As soon as the infection ceased, he had some pupils; either in divinity or the oriental tongues, and upon his petition was appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a-week in term-time, in the divinity school, for which he was handsomely rewarded. He entered upon this temporary professorship in October 1626, and exercised it till 1629, when he accepted of an invitation to be professor in ordinary of moral philosophy at Groningen, which he entered upon in August the same year. Upon the death of Nic. Mulier, the mathematical professor, six years after, Pasor succeeded to that chair, and in 1645 was raised to that of divinity, of which faculty he was created doctor on the 21st of October. On this occasion he resigned his mathematical professorship, but kept that of moral philosophy.

These favours kept him at Groningen, notwithstanding an offer of the professorship in ordinary at Hardwerii in divinity and Hebrew, which he declined. In 1653 he made a visit to Nassau, his native country, and going as far as Heidelberg, was entertained with great civility by the elector Palatine. He died in January 1657-8, at Groningen, and was probably buried there, leaving behind the character of a man of general learning, sound morals, and good religion. He was never married, and led a life of irreproachable celibacy.

He published no books, for which he gave two admirable reasons: first, Because he was not willing that youth should be diverted from reading the good books which are already published; and secondly, Because he did not care the book-sellers should risk their money.

(PASSERAT (John) a celebrated professor of eloquence in the royal college at Paris, and one of the politest writers of his time, was born October 18, 1534, at Troyes in the province of Champagne. His father put him to school under so severe a master, that the boy ran from him, and entered first into the service of a farrier, and afterwards waited upon a monk. But growing in time ripe enough to see his folly, he returned to his father, and proceeded in his studies with so much diligence, that he became in a short time able to teach in public. In that capacity, his first post was master of

of the second class in the school or college of Du Pleffis, from which he removed to that of Cardinal Le Moine. But being obliged to retire for some time from Paris, on account of the plague, on his return he set up the business of teaching Latin. At length he took up a resolution to study the law; for which purpose he went to Bourges, and spent three years under the famous Cujacius; but at last became professor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the assassination of Ramus (A).

In the discharge of this post he grew so eminent, that the most learned men of the time, and the counsellors of the supreme courts at Paris, went to hear his lectures. He was an indefatigable student, passing frequently whole days at it without eating a morsel: yet to an extraordinary erudition he joined an uncommon politeness of manners, having nothing of the mere scholar, except the gown and hood. These accomplishments brought him acquainted with all the people of quality; but he contracted an intimacy only with M. de Mesmes, in whose house he lived for the space of thirty years, till his death, which was occasioned by a palsy, September 12, 1602. 'Tis said, that towards the end of his life, notwithstanding the palsy had confined him five years to his bed, and deprived him of eye-sight, yet the pleasantry of his humour prompted him to compose his own epitaph, which is in the convent of the Dominicans in St. James's street at Paris, in the terms below (B).

He was highly esteemed by the poets Ronfard, Belleau, and Baif, and the celebrated Des Portes wrote a sonnet in honour of him. On the other hand, Passerat used to say, that he preferred Ronfard's verses made for the chancellor l'Hôpital to the whole dutchy of Milan. He wrote Latin verses very well. That age produced nothing more pure and natural. They are also full of erudition, and have a politeness which distinguishes them from the productions of ordinary poets; but at the same time they have nothing of the divine furor or enthusiasm which ravishes the intelligent

(A) See his article.

(B) Hic situs in parva Janus Passertias urna,
Aufonius doctior regius eloquii,
Discipuli memores tumulo date fersa magistro,
Ut varia florum munere vernet humus.
Hoc culta officio mea molliter ossa quiescent.
Sint modo carminibus non onerata malis.

reader.

Niceron.
Moreri.
L'Advocat.

reader. A list of his works may be seen in note (c). Besides which, Grævius tells us, that he had met with academical questions by Passerat in manuscript upon some of Cicero's Orations, out of which he had taken what was for his purpose in illustrating that author: and Francis Pethou said, that Passerat knew nothing else but Cicero.

(c) These are, Chant d'allegresse pour l'entrée de Charles IX. en sa ville de Troyes; Complainte sur la mort d'Adrien Turnebe; Sonnets sur le tombeau du Seigneur de la Châtre; Hymne de la paix; Recueil des poésies, Francoïses et Latines; Orationes et præfationes;

Conjecturarum liber; De litterarum inter se cognatione et permutatione; Commentarii in Catullum, Tibullum et Propertium; Kalendæ Januariæ; Oratio de Cæcitate; Notæ in Petronii Arbitri satyricon; Encomium Asini,

PASQUIER, or PAQUIER (Stephen) one of the most learned men of his time, flourished in the end of the sixteenth, and beginning of the seventeenth century, being in 1528 at Paris, of which city he was an advocate in parliament, afterwards a counsellor, and at last advocate-general in the chamber of accounts. He pleaded many years with very great success before the parliament, where he was almost constantly retained in the nicest, most curious and delicate causes, and where he was every day consulted as an oracle. However, he did not confine his studies to the law only; he looked occasionally into other parts of learning, and treasured up a thousand rare curiosities in the literary way. K. Henry III. gave him the post of advocate of the chamber of accounts, which he filled with his usual reputation, and resigned it some time after to Theodore Pâquier, his eldest son.

He was naturally beneficent and generous; agreeable and easy in conversation; his manner sweet, and his temper pleasant. His life was prolonged to the age of fourscore and seven, when feeling the last stroke of death, he closed his own eyes, August 31, 1615. He died at Paris, and was interred there in the church of St. Severin.

As to the rest of his character, he was perfectly acquainted with ancient history, and especially that of France, as appears from his writings (A). But in one of these, intitled,

Les

(A) They were printed together at Trevoux, and contain his Recherches, of which he published the first book in 1560, and also six more before his death. In 1621, three new books were taken out of his library, with

several chapters which were added to the preceding books. They passed through many editions, the last of which came out in 1665. (2.) His Letters, the last edition of which, separately, is that at Paris in 1619,

Les Recherches, having fallen unmercifully upon the Jesuits, that piece was attacked by father Garasse in another wrote expressly against it (B). The truth is, Pâquier's animosity to the order had instigated him to adopt any story, though ever so improbable, which he heard of them from their bitterest enemies. However, all his works are instinct with genius, abound with attic salt, and are full of graces and urbanity, strictly so called. And what is most extraordinary in his composition is, that he appears to have been formed by nature equally for the poet and the lawyer. Among his pieces in verse, his Flea, La Puce, and the Hand, La Main, are the most remarkable. The first piece was intituled, La puce des grands tours de Poitiers, The flea of the general session of Poitiers. It contains several poems upon the famous flea which Pâquier spied on the breast of the learned Catharine de Roches, in a visit to her on the extraordinary sessions at Poitiers in 1569. The whole tribe of Parnassus, both French and Latin, in the kingdom, put in for a share of this rare discovery; so that this flea did not only engender the verses of our author, but also of the most distinguished personages, both of the long robe and the sword, throughout the nation. The hand of Pâquier, La main de Pâquier, is a collection of near 150 poems in honour of him; whereupon his picture being drawn when he was at the general sessions of Troyes in Campagne in 1583, by a painter who had forgot to put in his hands, the distich below was made to be wrote under it (C).

in 5 vol. 8vo. (3.) His Poems, collection is wanting his catechism consisting of one book, Des portraits, of the Jesuits, instead of which is Of portraits; six books of epigrams, inserted the letters above-mentioned and a book of epitaphs. But in this of his son Nicolas.

(B) For his Doctrine curieuse, and his answer to Prior Ogier. See his article.

(C) It runs thus:

Nulla hic Paschasio manus est,

Lex Cinica quippe caussidicus nullos sanxit habere manus.

Whereupon a friend of our author, Anthony Mornai, a celebrated advocate, wrote the following quatrain:

Paschasio pictis manus est occulta tabellis,

Ut nec eget sterili picta tabello manu.

Sed qui Paschasium dubia de liti morati,

Caussidicos binas discet habere manus.

To which Pasquier replied instantly by this other:

Esse manus nobis, verum non esse tabellæ,

Carmine dum Mornax ludit in ambiguo;

Luferit an Mornax, an Mordax læserit hærele,

Nescio, sed tales vellet habere manus.

Pâquier left three sons worthy of bearing his name. The eldest, Theodore, was advocate-general in the chamber of Accounts. Nicolas, master of requests, whose letters were printed in 1623, at Paris, containing several discourses upon the occurrences in France in the time of Henry IV. and Lewis XIII. and Guy, who was auditor of the accompts.

Vossius de
Hist. Lat.
Dodwell's
Annales
Velleiani.
Bayle's
Dict. PA-
TERCU-
LUS.

PATERCULUS (Caius Velleius) an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born in the year of Rome 735. His ancestors were illustrious for their merit and their offices. His grandfather espoused the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himself through with his sword. His father was a soldier of rank, and so was Paterculus himself. He was a military tribune, when Caius Cæsar, a grandson of Augustus, had an interview with the king of the Parthians, in an island of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years successively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorship. The praises he bestows upon Sejanus give some probability to the conjecture, that he was looked upon as a friend of this favourite; and consequently, that he was involved in his ruin. His death is placed by Mr. Dodwell in the year of Rome 784, when he was in his fiftieth year.

He wrote an abridgment of the Roman History in two books, which is very curious. His purpose was only to deduce things from the foundation of Rome to the time wherein he lived, but he began his work with things previous to that memorable æra: for, though the beginning of his first book is wanting, we yet find, in what remains of it, an account of many cities, more ancient than Rome. He promised a larger history, and no doubt would have executed it well: for during his military expeditions he had seen, as he tells us, the provinces of Thrace, Macedonia, Achaia, Asia-Minor, and other more easterly regions, especially upon the shores of the Euxine sea, which had furnished his mind with much entertaining and useful knowledge. In the Abridgment which we have, many particulars are related, that are no where else to be found; and this makes it the more valuable. The stile of Paterculus, though miserably disguised through the carelessness of transcribers, and impossible to be

restored to purity for want of manuscripts, is yet manifestly worthy of his age, which was the time of pure Latinity. The greatest excellence of this historian lies in his manner of commending and blaming those he speaks of, which he does in the finest terms and the most delicate expressions. He is condemned, and indeed with the greatest reason, for his partiality to the House of Augustus, and for making the most extravagant eulogies, not only upon Tiberius, but even upon his favorite Sejanus; whom, though a vile and cruel monster, Paterculus celebrates as one of the most excellent persons the Roman commonwealth had produced. Lipsius, though he praises him in other respects, yet censures him most severely for his insincerity and partiality. “Velleius Paterculus, says Lips. Epist. Quæst. lib. v. ep. ii. he, raises my indignation: he represents Sejanus as endowed with all good qualities. The impudence of this historian! But we know, that he was born, and died, to the destruction of mankind. After many commendations, he concludes, that Livia was a woman, more resembling the gods than men: and as to Tiberius, he thinks it a crime to speak otherwise of him, than as of an immortal Jove. What sincere and honest mind can bear this? On the other hand, how artfully does he every where conceal the great qualities of Cæsar Germanicus? how obliquely does he ruin the reputation of Agrippina and others, whom Tiberius was thought to hate? In short, he is nothing but a court-prostitute. You will say, perhaps, it was unsafe to speak the truth at those times: I grant it; but if he could not write the truth, he ought not to have written lies: none are called to account for silence.” La Mothe le Vayer has made a very just remark upon this occasion: “The same fault, says he, may be observed in many others, who have written the history of their own times, with a design to be published while they lived.”

It is strange, that a work so elegant and worthy to be preserved, and of which, by reason of its shortness, copies might be so easily taken, should have been so near being lost. One manuscript only has had the luck to be found, as well of this author among the Latins, as of Hesychius among the Greeks: in which, says a great critic of our own nation, “the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acuteest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors.” No ancient author but Priscian makes mention of Paterculus: the moderns have done him infinitely more justice.

tice, and have illustrated him with notes and commentaries. He was first published, from the manuscript of Morbac, by Rhenanus, at Basil in 1520: afterwards by Lipsius at Leyden in 1581: then by Gerard Vossius in 1639: next by Boeclerus at Strasburg in 1642: then by Thyssius, and others: and, lastly, by Peter Burman at Leyden, 1719, in 8vo. To the Oxford edition in 1693, 8vo, were prefixed the *Annales Velleiani* of Mr. Dodwell, which shew deep learning, and a great knowledge of antiquity.

PATIN (Guy) a French writer of much wit and learning, and professor of physic in the Royal College of Paris, was of an ancient and good family, and born at Houdan, a village three leagues from Beauvais Picardy, in 1602. His father proposed to bring him up an advocate; and, in order to give him a good pronounciation, made him read Plutarch's Lives aloud, while he was yet a child. He was first placed in the college of Beauvais, but afterwards sent to Paris, and put in the college of Boncourt, where he continued two years, and went through a course of philosophy. Some time after a benefice was offered him, which he flatly refused; protesting absolutely, that he would never be a priest. His father was not very much offended with this, perceiving the refusal to proceed from something ingenuous in his nature; but his mother was so enraged, that he was five years without seeing her or going home. Mr. Drelincourt, professor of physic at Leyden, assured Mr. Bayle that Guy Patin had been corrector to a press; and it was probably during this period, when he did it for a support. In the mean time, he was advised to improve himself, in order to be a physician at Paris; and with this view he studied very hard from 1622 to 1624, and was admitted there. Then his father and mother were pacified, and assisted him with money to take his degrees, and to purchase books. Five years after he married a woman of fortune, by whom he had several children. He became an eminent practitioner, and also published some pieces in the way of his profession; but they are neither numerous nor considerable. We have a list of them in Mercklin's *Lindenius Renovatus*, where the title of the first, and as it should seem the most considerable, runs thus, *De valetudine tuenda per vivendi normam usumque legitimum rerum ad bene salubriterque vivendum necessariorum*: yet in a letter to Mr. Spon, he owns himself ashamed of it, and assures his friend that it was not worth his reading.

Nouvelles
Lettres de
Guy Patin à
Mr. Charles
Spon. tome
i. lett. 18.
Amst. 1718.
Bayle's
Dict. PA-
TIN.

Lett. xxi.
tom. i.

It was not any thing that he wrote in his lifetime upon physick, but his letters which have been published since his death, that have made his name so very famous. Some select letters were first published at Geneva in 1683, which meeting with a prodigious sale, encouraged the bookseller to add two more volumes; and all the three were soon after published both in Holland and at Paris. "These Letters, says Voltaire, were read with eagerness, because they contained new anecdotes of such things as every body loves, and satires which are liked still more. They serve to shew, what uncertain guides in history those writers are, who inconsiderately write down the news of the day. Such relations are frequently false, or perverted by the malice of mankind; and such a multitude of petty facts are seldom considered as valuable but by little minds." Upon the publication of the first volume in 1683, Mr. Bayle passed the following judgment on these letters, which may indeed serve for all that came out afterwards: "It is fit, says he, the reader should be advertised, that all the witty sayings and all the stories he relates are not true. There are some places, wherein he shews a terrible malice and a prodigious boldness in giving a criminal turn to every thing. We should be very much to blame to believe these passages because they are printed. All that can be gathered from them is, that Mr. Patin wrote them to his friend, as a thing he had heard from others, and to continue the custom he had a long time observed, of conversing with him by letters, as he would have done if they had taken a walk together. It is very well known, men in conversation talk as soon of a current rumour, though it afterwards prove false, as they would of any thing that is true: and when a man is of a satirical humour, as it must be granted Mr. Patin was, that which is published to the disadvantage of our neighbour is much more taken notice of, than that which is spoken of to his praise." It is not an easy matter to determine, whether these letters had better have been designed for the public by the author, or written, as they are, in a careless manner, for the particular use of those to whom they are directed. If Mr. Patin had designed them for the public, he would have filled them with learning and exact observations upon learned men and their works; he would not have published things which were not well examined, and as they offered themselves to his fancy; and, in short, we should have had fewer falsehoods in them: but then we should not have found there his natural wit and

Siecle de
Louis XIV.
tom. ii.

Nouvelles de
la Repub-
liques des
Lettres.
Avr. 1684.
art. 1.

genius; we should not have met with so many curious matters of fact, so many lively and bold strokes which divert us, and put us upon making solid reflections. Besides the three volumes already mentioned, two more were afterwards published at Amsterdam 1718, under the title of, *Nouvelles lettres de feu Mr. Gui Patin, tirées du cabinet de Mr. Charles Spon*. All the five volumes are in 12mo, and the Letters bear date from 1642 to 1672.

It was in this last year that our author died, and left a son named Charles, who became very famous, and excelled particularly in the knowledge of medals. It is said that Guy Patin resembled Cicero, and had much the air of that illustrious orator, whose statue is still to be seen at Rome.

PATIN (Charles) second son of Guy Patin, was born at Paris the 23d of February 1633, and made such a wonderful progress in literature, that he maintained Greek and Latin theses upon all parts of philosophy in 1647. His professor, who was an Irishman, and did not understand the Greek tongue, was very angry at these theses, when he was desired to examine them: but seeing the young man prepared to defend them without a moderator, he was forced to preside at the disputation, for fear of prostituting his reputation. The pope's nuncio, thirty-four bishops, and many persons of quality, were present at the disputation; when the respondent, having stood the shock for the space of five hours in both languages, was with great glory admitted to his Master of Arts degree. Let us not forget, that he was then but fourteen years of age. He afterwards studied the civil law, in complaisance to an uncle by his mother's side, who was an advocate in the parliament of Paris; he took his licence at Poitiers after sixteen months, and was admitted an advocate in the same parliament. He spent six years in this profession, but could not forsake the study of physic, to which his inclination always led him. It was his father's will also that he should give up the law, and devote himself to physic; so that he relished easily the reason which the famous physician Marefcot alledged for preferring the profession of physic to the priesthood, for which his father had originally designed him. This reason was, that it had afforded him three benefits, which he never could have obtained by the priesthood: one, that he had enjoyed a perfect state of health to the age of eighty-two; another, that he had gained a hundred thousand crowns; a third, that he had enjoyed the intimate friendship of several illustrious persons.

Bayle's
Dict. PA-
TIN, note
K.

As soon as Charles Patin was admitted doctor of physic, he applied himself to practice, and succeeded greatly. He read lectures on physic, in the room of professor Lopez, who was gone to Bourdeaux. Fearing to be imprisoned for reasons which have never been cleared up, he quitted France in 1668, and travelled into Germany, Holland, England, Switzerland, and Italy. He fixed at Basil; but the war between the Germans and the French upon the frontiers made him so uneasy, that he removed with all his family into Italy. He was made professor of physic at Padua in 1676, and three years after was honoured with the dignity of knight of St. Mark. He understood, in 1681, that the king of France would receive him into favour; and perhaps would have returned to his own country, if the chief professor's place in surgery at Padua had not been given him, with an augmentation of his salary. He died there the 2d of October 1693, of a polypus in his heart. He had married, in 1663, the daughter of a physician of Paris, a learned lady, by whom he had two daughters, who became also learned. They were all of the academy of the Ricovrati at Padua, and all distinguished themselves by some small publications.

Charles Patin published a great number of valuable works, which, says Voltaire, "are read by men of learning, as his father's Letters are by men of leisure." Some of these relate to subjects of physic, but the greater part are employed in illustrating medals and antiquities. The principal are these that follow: 1. *Introduction a l'Histoire par la connoissance des Medailles*, Paris 1665, in 12mo. 2. *Imperatorum Numismata*, Argentinae 1671, folio. 3. *Thesaurus Numismatum*, Amst. 1672, 4to. 4. *Relations Historiques et Curieuses de diverses voyages en Allemagne, Angleterre, Hollande, &c.* Bas. 1673, 12mo. 5. *Prattica delle Medaglie*, Venet. 1673, 12mo. 6. *De Numismate Antiquo Augusti et Platonis*, Bas. 1675, 4to. 7. *De Optima Medicorum Secta; Oratio Inauguralis*, Pat. 1676, 4to. 8. *De Avicenna*, 1678, 4to. 9. *De Scorbuto*, 1679, 4to. 10. *Quod optimus Medicus debeat esse Chirurgus*, 1681, 4to. 11. *Lycæum Patavinum, five Icones et Vitæ Professorum Patavii anno 1682 publice doctentium*, 1682, 4to: and many other things of a smaller nature, as well relating to his profession, as upon medals, inscriptions, and antiquities in general.

When the "Introduction to History by the Knowledge of Medals" was published, it was censured by Mr. Sallo in his new *Journal des Sçavans*, who also treated Charles Patin's *See SALLO*. Defence of it with great contempt. This very much incensed

Tome iii.
Lett. 421.

Guy Patin, who expressed himself thus in a letter to his friend: "I do not know whether you have received a kind of gazette, which is called the Journal of the Learned; the author whereof having complained in a little article against my son Charles, concerning a medal made here the last year for the Switzers, he has answered him. I have sent you his Answer, which is wise and modest. This new Gazetteer has replied to him, and there he speaks as one that is ignorant and extravagant: to which reply he should doubtless have had a smart and strong answer, if Charles had not been desir'd to suspend his Reply, and threatned with a letter under the king's signet. The truth is, Mr. Colbert takes into his protection the authors of this Journal, which is attributed to Mr. Sallo, a councillor in parliament."

In another letter Guy Patin speaks of the causes of his son's disgrace, and of his leaving Paris, which he imputes to certain prohibited books found in his study. The reasons Mr. Bayle gives are, first, That Charles Patin was sent into Holland, with an order to buy up all the copies of the "Amours of the Royal Palace," and to burn them upon the place without sparing any: secondly, That a great prince gave him this commission, and promised to reward him for his pains: thirdly, That this commissioner, having bought up all the copies, did not burn them, but sent a great number of them into the kingdom. "This, says Mr. Bayle, is the common report at Paris: I know not whether it be well grounded."

General Dictionary, from Memoirs communicated by the late Dr. Knight.

See article SMITH, John.

Wood's Fasti, vol. ii.

PATRICK (Simon) a very learned English bishop, was the son of a mercer at Gainsborough in Lincolnshire, and born there the 8th of September 1626. He was admitted into Queen's College at Cambridge in 1644, and became a friend of the learned Mr. John Smith, fellow of the same, whose funeral sermon he preached in 1652. Taking the degrees in arts at the usual seasons, he was chosen fellow of his college; and about the same time received holy orders from Hall bishop of Norwich, in his retirement at Higham, after his ejection from his bishopric. He was soon after taken as chaplain into the family of Sir Walter St John of Battersea, who gave him that living in 1658. In 1661, he was elected by a majority of fellows master of Queen's College, in opposition to a royal mandamus, appointing Mr. Antony Sparrow for that place: but the affair being brought before the king and council, was soon decided in favour of Mr. Sparrow; and some

some of the fellows, if not all, who had sided with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Convent-Garden, in London, given him by the earl of Bedford in 1662, where he endeared himself much to the parishioners by his excellent instructions and good example, and particularly by continuing all the while among them during the plague in 1665. It is said further, that out of a special regard to them, he refused the archdeaconry of Huntingdon.

Having sufficient reasons of dislike to his college at Cambridge, he went to Oxford for his degrees in divinity; and entering himself of Christ-Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to his majesty about the same time. In 1668 he published his "Friendly Debate between a Conformist and Non-conformist," which was answered by the dissenters, who were much exasperated by it. In 1672 he was made prebendary of Westminster, and dean of Peterborough in 1679. Here he completed and published the History of the Church of Peterborough, which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, folio, his manuscript, with a large supplement from page 225 to 332, containing a fuller account of the abbots and bishops of Peterborough, than had been given by Gunton. In 1680, the lord chancellor Finch offered him the living of St. Martin's in the Fields; but he refused it, and recommended Dr. Thomas Tenison. In 1682, Dr. Lewis de Moulin, who had been history-professor at Oxford, and had written many bitter books against the church of England, sent for Dr. Patrick upon his sick-bed, and solemnly declared his concern and regret on that account; which declaration being signed, was published after his death.

During the reign of James II. he was one of those illustrious champions, who defended the protestant religion against the violent attacks of popery; and some pieces written by him are inserted in the late collection, in three volumes folio, of Controversial Tracts, published at that time. In 1686, he and Dr. Jane, the two chaplains then in waiting, had a conference with two Romish priests, in the presence of the king, who was desirous of bringing over Lawrence Hyde earl of Rochester to popery; but that conference, instead of perverting the earl, only served to confirm him in his old principles. Bishop Kennet, who relates this, adds, that the king, going off abruptly, was heard to say, "He never saw a bad

Complete
History of
England,
vol. iii. p.
451.

"cause so well, nor a good one so ill, maintained." The king took vast pains to gain Patrick over, sent for him, treated him kindly, desired him to abate his zeal against his church, and quietly enjoy his own religion: but the dean replied with proper courage, That "he could not give up a religion so well proved as that of the protestants." Conformably to this principle, he opposed the reading of his majesty's Declaration for Liberty of Conscience: and he assisted Dr. Tenison in setting up a school at St. Martin's, to confront the popish one, opened at the Savoy, in order to seduce the youth of the town into popery. He had also a great share in the comprehension, projected by archbishop Sancroft.

At the Revolution in 1688, great use was made of the dean, who was very active in settling the affairs of the church: he was called upon to preach before the prince and princess of Orange, and soon after appointed one of the commissioners for the review of the liturgy. In 1689, he was made bishop of Chichester, and was employed, with others of the new bishops, to compose the disorders of the church of Ireland. In 1691, he was translated to the see of Ely, in the room of bishop Turner, who was deprived for refusing the oaths to the government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had ever approved himself on all occasions. He died at Ely the 31st of May 1707, in the eighty-first year of his age, and was interred in the cathedral, where a monument is erected to his memory.

This prelate was one of the most learned men, as well as best writers, of his time. He published many and various things, some of the devotional kind, many sermons, tracts against popery, and paraphrases and commentaries upon the holy Scriptures. These last are excellent in their way, and perhaps the most useful of any ever written in the English language. They were published at various times, but reprinted in three volumes folio; and with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Testament, make a continued regular commentary in English upon all the sacred books. The style of this prelate is even and easy, his compositions rational, and full of good and sound sense. Bishop Burnet ranks him among those many worthy and eminent clergymen in this nation, who deserved a high character; and were indeed an honour to the church, and to the age in which they lived.

PATRU (Olivier) a polite scholar, and memorable for being one of the first polishers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament. His application to the learned languages did not make him forget, as it does very many, to cultivate his own; the beauty and genius of which he entered into early, and made ever after the principal study of his life. After procuring himself to be received advocate, he went into Italy; and on his return to Paris, frequented the bar. "He was the first, says Voltaire, who introduced correctness and purity of language in pleadings." He obtained the reputation of a most exact speaker and excellent writer, and was esteemed so perfectly knowing in grammar and his own language, that all his decisions were submitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted for much of its perfection, confesses that he learned many secrets of his art from Patru: and Boileau applied to him to review his works, and used to profit by his opinion. Patru was an extremely rigid censor, though just; insomuch that when Racine made some observations upon the works of Boileau a little too subtle and refined, Boileau, instead of the Latin proverb, *Ne sis mihi patruus*, "Do not treat me with the severity of an uncle," replied, *Ne sis mihi Patru*, "Do not treat me with the severity of Patru."

Niceron,
tome vi.
Eloge by
Father Bou-
hours in the
Journal des
Savans, and
at the head
of Patru's
works.

Siecle de
Louis XIV.
tome ii.

Patru was estimable for the qualities of his heart, as well as for those of the head: was honest, generous, sincere, and preserved a gayness of character, which no ill fortune could alter or affect. For this famous advocate, in spite of all his great talents, lived almost in a state of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the best French writers had more charms for him, than all the profits of the bar. Hence he became so poor, as to be reduced to the necessity of selling his books, which seemed dearer to him than his life; and would actually have sold them for an under-price, if Boileau had not generously advanced him a larger sum, with this further privilege, that he should have the use of them as long as he lived. His death was preceded by a tedious illness, during which he received a present of five hundred crowns from Colbert, as a mark of the esteem which the king had for him. He died the 16th of January 1681. He had been elected a member of the French academy in 1640, by the interest of cardinal Richelieu. The prodigious care and

and exactness with which he retouched and finished every thing he wrote, did not permit him to publish much. His miscellaneous works were printed at Paris in 1670, 4to. the third edition of which, in 1714, 4to, was augmented with several pieces. They consist of Pleadings, Orations, Letters, Lives of some of his friends, Remarks upon the French Language, &c. A very ingenious piece of his was published at Paris in 1651, 4to, with this title, *Reponse du Curé a la Lettre du Marguillier sur la conduite de M. le Coadjuteur.*

Fulgentio's
Life of Fa-
ther Paul;
and Lock-
man's Ex-
tract from
it, prefixed
to Paul's
Treatise of
Ecclesiasti-
cal Benefices
and Reven-
ues, Lond.
1736. 8vo.

PAUL (Father) a most illustrious and excellent person, was born at Venice the 14th of August 1552, and was the son of Francis Sarpi, a merchant, whose ancestors came from Friuli, and of Isabella Morelli, a native of Venice. He was baptized by the name of Peter, which he afterwards, upon entering into his order, changed for Paul. His father dying, Ambrosio Morelli his uncle, priest of the collegiate church of St. Hurmagoras, took him and a sister under his own care, and their mother retired into a convent. This Ambrosio was very well skilled in polite literature, which he taught several children of the noble Venetians: and he took particular care of the education of his little nephew, whose genius was very happy, though his constitution was very delicate. Paul had quick apprehension, a prodigious memory, a great strength of judgment; so that he made uncommon advances in every thing he applied to. He studied philosophy and divinity under Giov. Maria Capella, a father belonging to the monastery of the Servites in Venice; and he also cultivated, when but in his tender years, the mathematics, and the Greek and Hebrew tongues. Capella boasted, that he had a scholar who was capable of being his master; and conceived such a veneration for him, that he prevailed with him, as is supposed, to assume the religious habit of the Servites, notwithstanding the opposition from his mother and uncle, who intended him for their own church. Paul took this habit on the 24th of November 1566, and two years after made his tacit profession, which he solemnly renewed May the 10th, 1572.

Being then in his twentieth year, he defended, in a public assembly at Mantua, several difficult propositions in natural philosophy and divinity; on which occasion he gave so extraordinary a proof of his abilities, that the duke of Mantua appointed him his chaplain, at the same time that the bishop of that city made him reader of canon law and divinity in his cathedral. These employments animated him to improve him-

himself in the Hebrew ; and he applied also with so much vigour to the study of history, that it may be justly affirmed no man ever surpassed him in it. During his stay at Mantua he became acquainted with many eminent persons ; and, what made him more known, the duke, who was a learned prince, obliged him to dispute with persons of all professions, and on all subjects. Paul had a profound knowledge in the mathematics, but the utmost contempt for judicial astrology : “ We cannot, he used to say, either find out, or we cannot avoid, what will happen hereafter.” Fulgentio tells us a pleasant story to this purpose. Duke William, who loved to soften the cares of government with sallies of humour, having a mare that was ready to foal a mule, he engaged Father Paul to sit up a whole night, and with his instrument to take the horoscope of the animal’s nativity. This being done and the scheme settled, the duke sent it to all the famous astrologers in Europe, with this inscription, that under such an aspect a bastard was born in the duke’s palace. The astrologers returned very different judgments, some assuring that this bastard would be a cardinal, others a great warrior, others a bishop, and others a pope : all which, as may be supposed, afforded the duke no small diversion.

Father Paul being now weary of a court life, which no way suited his inclination, left Mantua, and returned to his convent at Venice. By this time he had made a surprizing progress in the canon and civil law, in all parts of physic, and in the Chaldee language ; and, as usually happens, his great reputation had exposed him much to envy. For, before he left Mantua, one Claudio, who was jealous of his superior talents, accused him to the inquisition of heresy, for having denied that the doctrine of the Trinity could be proved from the first chapter of Genesis : but Father Paul, appealing to Rome, was honourably acquitted, and the inquisitor reprimanded for presuming to determine upon things, written in a language he did not understand. At twenty-two years of age he was ordained priest ; and afterwards, when he had taken the degree of doctor of divinity, and was admitted a member of the college of Padua, he was chosen provincial of his order for the province of Venice, though he was then but twenty-six years of age : an instance which had never happened before among the Servites. He acquitted himself in this post, as he did in every other, with the strictest integrity, honour, and piety ; insomuch that, in 1579, in a general chapter held at Parma, he was appointed with two others, much his seniors, to draw up new regulations and statutes for

for his order. This employment made it necessary for him to reside at Rome, where his exalted talents recommended him to the notice of cardinal Alexander Farnese, and other great personages.

His employment as provincial now ended, he retired for three years, which he said was the only repose he had ever enjoyed ; and applied himself to the study of natural philosophy and anatomy. Among other experiments, he employed himself in the transmutation of metals, but not with any view of discovering the philosopher's stone, which he always ridiculed as impossible. In the course of his experiments, he found out several useful secrets, the honour of which other people have run away with. He studied likewise anatomy, especially that part of it which relates to the eye ; on which he made so many curious observations, that the celebrated Fabricius ab Aquapendente did not scruple to employ, in terms of the highest applause, the authority of Father Paul on that subject, both in his lectures and writings. Fulgentio expresses his surprize at Aquapendente, for not acknowledging, in his *Treatise of the Eye*, the singular obligations he had to father Paul, whom he declares to have merited all the honour of it. He asserts likewise, that Father Paul discovered the valves, which serve for the circulation of the blood, and this seems to be allowed ; but not that he found it, as Walæus, Morhoff, and some others have contended, in prejudice to our immortal countryman Dr. Harvey, to whom that discovery has usually, and indeed justly, been ascribed. A book was published at Amsterdam, 1684, in 8vo. with this title, *Inventa Novantiqua, id est, Brevis enarratio ortus et progressus artis medicæ, ac præcipue de inventis vûlgo novis aut nuperrime in ea repertis* : in which the author, Theodorus Jansonius ab Almeloveen, far from allowing Harvey to have discovered the circulation of the blood, affirms it to have been known to several others, and even to Hippocrates himself : but as to what concerns Father Paul, he has the following remarkable passage : “ Joannes Leonicensus says, that Father Paul discovered the circulation of the blood, and the valves of the veins, but durst not make the discovery public, for fear of exposing himself to trouble ; since he was already but too much suspected, and there wanted nothing but this new paradox to transform him into an heretic, in a country where the inquisition prevails. For this reason he entrusted the secret to Aquapendente alone, who, fearful also of becoming obnoxious, communicated it but to a few, and waited till his death, before he would suffer his

“ his Treatise concerning the valves of the veins to be presented to the republic of Venice: and as the slightest novelties in that country are apt to create alarms among the people, the book was repositied privately in the library of St. Mark. But as Aquapendente had discovered the secret to a curious young English gentleman, named Harvey, who studied under him at Padua, and as Father Paul at the same time made the same discovery to the English ambassador, these two Englishmen upon their return home, being in a country of freedom, published it; and having confirmed it by variety of experiments, claimed the whole honour to themselves.” Dr. George Ent, in his letter to Dr. Harvey, prefixed to his *Apologia pro circulatione sanguinis*, attempts to refute this account, by observing, that the Venetian ambassador, having been presented by Dr. Harvey with his book, lent it to Father Paul, who transcribed many things from it, and this among the rest; but there is a very great difficulty in this passage of Dr. Ent: for it is certain, that Dr. Harvey’s book was not printed till 1628, whereas Father Paul died in 1623. However, Dr. Friend has very well ascertained the sole discovery of the circulation to Harvey, by shewing, that none of those to whom it has been ascribed, understood the nature and manner of it; and that, though Aquapendente could discover and describe the valves of the veins, yet he was at the same time ignorant of the true use of them, as appears from his own description of them.”

Bayle, *Novelles de la Republique des Lettres*, Juin, 1684, art. ii.

Freind’s *Hist. of Physic*, v. i. p. 227, &c. 8vo.

Father Paul’s great fame would not suffer him to enjoy his retreat any longer: for he was now appointed procurator-general of his order; and during three years at Rome, where he was on that account obliged to reside, he discovered such prodigious talents, that he was called by the pope’s command to assist in congregations, where matters of the highest importance were debated. He was very much esteemed by Sixtus V. by cardinal Bellarmine, and by cardinal Castagna, afterwards Urban VII. Upon his return to Venice, he resumed his studies, beginning them before sun-rise, and continuing them all the morning. The afternoons he spent in philosophical experiments, or in conversation with his learned friends. He was obliged to remit a little from his usual application: for by too intense study he had already contracted infirmities, with which he was troubled till old age. These made it necessary for him to drink a little wine, from which he had abstained till he was thirty years old; and he used to say, that one of the things of which he most repented, was, that

that he had been persuaded to drink wine. He eat scarce any thing but bread and fruits, and used a very small quantity of food, because the least fulness rendered him liable to violent pains of the head.

But now providence was pleased to take Father Paul out of this haven of tranquillity, and to expose him on an ocean of troubles. Upon leaving Venice to go to Rome, he had left his friends under the counsel and direction of Gabriel Collifsoni, with whom he had formerly joined in redressing certain grievances. But this man did not answer Paul's expectation, being guilty of great exactions: and when the Father intended to return to Venice, dissuaded him from it, well knowing that his return would put an end to his impositions. He therefore artfully represented, that by staying at Rome, he would be sure to make his fortune: to which Father Paul, with more honesty than policy, returned an answer in cypher, that "there was no advancing himself at the court of Rome" but by scandalous means; and that, far from valuing the "dignities there, he held them in the utmost abomination." After this he returned to Venice; and coming to an irreconcilable rupture with Collifsoni, on account of his corrupt practices, the latter shewed his letter in cypher to cardinal Santa Severina, who was then at the head of the inquisition. The cardinal, however, did not think it convenient to attack Father Paul himself, although he shewed his disaffection to him by persecuting his friends. But when Paul opposed Collifsoni's being elected general of the order, the latter accused him to the inquisition at Rome of holding a correspondence with the Jews; and, to aggravate the charge, produced the letter in cypher just mentioned. The inquisitors did not think proper to continue the prosecution, yet Paul was ever after considered as an inveterate enemy to the grandeur of the court of Rome. He was charged also with shewing too great respect and civility to heretics, who, on account of his vast reputation, came to see him from all parts; and this prevented pope Clement VIII. from nominating him, when he was solicited, to the see of Nola. At least, so says Fulgentio: and we are elsewhere informed, that "Father Paul was an intimate friend of Du Pleffis Mornay, " of Diodati, and several eminent protestants; and, when a " motion was made at Rome to bestow on him a cardinal's " hat, that what appeared the chief obstacle to his advance- " met was, his having a greater correspondence with here- " tics than with Roman catholics. Diodati informed me, " continues Mr. Ancillon, that observing in his conversa- " tions

Melange
Critique de
Literature
recueilli des
conversa-
tions de feu
Mr. An-
cillon, tom.
ii. 288,
Basil, 1698,
tamo.

" tions with Father Paul, how in many opinions he agreed.
 " with the protestants, he said, that he was extremely re-
 " joiced to find him not far from the kingdom of heaven;
 " and therefore strongly exhorted him to profess the protes-
 " tant religion publicly. But the Father answered, that it
 " was better for him, like St. Paul, to be anathema for
 " his brethren; and that he did more service to the protes-
 " tant religion in wearing that habit, than he could do by
 " laying it aside.—The elder Mr. Daille told me, that in
 " going to and coming from Rome with Mr. de Villarnoud,
 " grandson to Du Pleffis Mornay, whose preceptor he was,
 " he had passed by Venice, and visited Father Paul, to whom
 " Mornay had recommended him by letters; that having de-
 " livered them to the Father, he discovered the highest esteem
 " for the illustrious Mr. Du Pleffis Mornay; that he gave
 " the kindest reception to Mr. de Villarnoud his grandson,
 " and even to Mr. Daille; that afterwards Mr. Daille be-
 " came very intimate with Father Paul," &c. All this is
 confirmed by Father Paul's letters, which on every occasion
 express the highest regard for the protestants.

In the beginning of the seventeenth century, he was drawn
 forth from his private studies, which he had now indulged,
 though amidst numerous vexations, for many years, into pub-
 lic affairs. A dispute arose between the republic of Venice
 and the court of Rome, relating to ecclesiastical immunities;
 and as both divinity and law were concerned in it, Father
 Paul was appointed their divine and canonist, to act in con-
 cert with the law-consultors. The dispute had commenced,
 and been carried on, under pope Clement VIII. but when
 pope Paul V. came to the throne, he required absolute obe-
 dience without disputes. Thus things stood for a time; till
 at last, in April 1606, the pope excommunicated the duke,
 the whole senate, and all their dominions: and then the Ve-
 netians in return recalled their ambassador at Rome, sus-
 pended the inquisition by order of state, and published by
 sound of trumpet a proclamation to this effect, viz. " That
 " whosoever hath received from Rome any copy of a papal
 " edict, published there, as well against the law of God, as
 " against the honour of this nation, shall immediately bring
 " it to the council of Ten upon pain of death." In the mean
 time, the minds not only of the common burghers, but also
 of some noble personages who were at the helm, being under
 some little consternation at this papal interdict, Father Paul
 endeavoured to dissipate the groundless alarm, by a piece, in-
 titled, " Consolation of mind, to quiet the consciences of
 " those

Preface to
the Rights
of Sovereigns,
&c. Lond. 1725;
2d edit.

“ those who live well, against the terrors of the Interdict published by Paul V.” But being written for the sole and proper use of the government under which he was born, it was deposited in the archives of Venice; till at length, from a copy clandestinely taken, it was first published at the Hague both in the Italian and French languages, and the same year in English, under this title, “ The Rights of Sovereigns and Subjects, argued from the civil, canon, and common law, under the several heads of Excommunications, Interdicts, Persecution, Councils, Appeals, Infallibility, describing the boundaries of that power, which is claimed throughout Christendom by the Crown and the Mitre; and of the privileges which appertain to the subjects, both clergy and laity, according to the Laws of God and Man.” Father Paul wrote, and assisted in writing and publishing, several other pieces in this controversy between the two states; and had the inquisition, cardinal Bellarmine, and other great personages, for his antagonists. He behaved himself with great temper and moderation; yet the court of Rome was so exasperated against him, as to cite him by a decree of October the 30th, 1606, under pain of absolute excommunication, to appear in person at Rome, in order to answer the charges of heresies urged against him. Instead of appearing, he published a manifesto, shewing the invalidity of the summons; yet offered to dispute with any of the pope’s advocates in a place of safety, on the articles laid to his charge.

Life of Sir
Henry Wotton,
prefixed to his
Works, edit. 1685.

In April 1607, the division between Rome and the republic was healed by the interposition of France; and Fulgentio relates, that the affair was transacted at Rome by cardinal Perron, according to the order of the king his master. But some English writers are of opinion, that this accommodation between the Venetians and the pope was owing to the misconduct of our James I. who, if he had heartily supported the Venetians, would certainly have disunited them from the see of Rome. Mr. Isaac Walton observes, how during the dispute it was reported abroad, “ that the Venetians were all turned protestants, which was believed by many: for it was observed, that the English ambassador (Wotton) was often in conference with the senate, and his chaplain Mr. Bedel more often with Father Paul, whom the people did not take to be his friend; and also, for that the republic of Venice was known to give commission to Gregory Justiniano, then their ambassador in England, to make all these proceedings known to the king of England, and to crave

“ a promise of his assistance, if need should require.” &c. Dr. Burnet tells us, “ That the breach between the pope and the republic was brought very near a crisis, so that it was expected a total separation not only from the court, but the church of Rome, was like to follow upon it. It was set on by Father Paul and the seven divines with much zeal, and was very prudently conducted by them. In order to the advancing of it, king James ordered his ambassador to offer all possible assistance to them, and to accuse the pope and the papacy as the chief authors of all the mischiefs of Christendom.—Father Paul and the seven divines pressed Mr. Bedel to move the ambassador to present king James’s premonition to all christian princes and states, then put in Latin, to the senate; and they were confident it would produce a great effect. But the ambassador could not be prevailed on to do it at that time, and pretended, that since St. James’s day was not far off, it would be more proper to do it on that day.—Before St. James’s day came, the difference was made up, and that happy opportunity was lost; so that when he had his audience on that day in which he presented the book, all the answer he got was, that they thanked the king of England for his good will, but they were now reconciled to the pope; and that therefore they were resolved not to admit any change in their religion, according to their agreement with the court of Rome.” Welwood relates the same story, and imputes the miscarriage of that important affair to “ the conceit of presenting king James’s book on St. James’s day.” But Dr. Hickes attempts to confute this account, by observing, that the pope and the Venetians were reconciled in 1607, and that the king’s premonition came not out till 1609, which indeed appears to be true; so that, if the premonition was really presented, it must have been only in manuscript.

Life of Bedel, p. 12.

Memoirs, &c. p. 34. 1700, 8vo.

Some discourses upon Dr. Burnet and Dr. Tillotson, occasioned by the late Funeral Sermon of the former upon the latter, p. 30. 1695, 4to.

Although Father Paul was comprehended in the accommodation of April 1607, yet on the 5th of October following he was attacked in his return to his convent by five assassins, who gave him fifteen wounds, and left him for dead. Three of these wounds only did execution: he received two in the neck, the third was made by the stiletto’s entering his right ear, and coming out between the nose and right cheek; and so violent was the stab, that the assassin was obliged to leave his weapon in the wound. Being come to himself, and having had his wounds dressed, he told those about him, that the first two wounds which he had received seemed like two flashes of fire, which shot upon him at the

same instant ; and that at the third wound he thought himself loaded as it were with a prodigious weight, which stunned and quite confounded his senses. The assassins retired to the palace of the pope's nuncio in Venice, from whence they escaped that evening either to Ravenna or Ferrara. These circumstances discovered who were at the bottom of the attempt ; and the Father himself once, when his friend Aquapendente was dressing his wounds, could not forbear saying pleasantly, that " they were made *Stilo Romanæ Curiae.*" The person who drew the stiletto out of his head, was desirous of having it ; but as the Father's escape seemed somewhat miraculous, it was thought right to preserve the bloody instrument as a public monument ; and therefore it was hung at the feet of a crucifix in the church of the Servites, with the following inscription, *Deo Filio Liberatori, " To God the Son the Deliverer."* The senate of Venice, to shew the high regard they had for the Father, and their detestation of this horrid attempt, broke up immediately on the news ; came to the monastery of the Servites that night in great numbers ; ordered the physicians to bring constant accounts of him to the senate ; and afterwards knighted and richly rewarded Aquapendente for the great care he had taken of him.

How scandalous soever this design against his life was, it was attempted again more than once, even by monks and those of his own order : but the senate took all imaginable precautions for his security, and he himself determined to live in a more private manner than before. In this recess he applied himself to the writing his " History of the Council of Trent," for which he had begun to collect materials long before. Mr. Isaac Walton tells us, that the contests between the courts of Rome and the republic of Venice, " were the occasion of Father Paul's knowledge and interest with king James, for whose sake principally he compiled that eminent history of the remarkable council of Trent ; which history was, as fast as it was written, sent in several sheets in letters by Sir Henry Wotton, Mr. Bedell, and others, unto king James, and the then bishop of Canterbury, into England, &c." Sir Henry Wotton relates, that king James himself " had a hand in it ; for the benefit, he adds, of the christian world." This history was first published at London, 1619, in folio, and dedicated to king James I. by Antony de Dominis, archbishop of Spalato. It was afterwards translated into Latin, English, French, and other languages ; and a new translation of it into French by Dr. le Couvayer, with notes critical, historical, and theological, was published.

Life of Sir
Henry
Wotton.

Reliquiæ
Wottoni-
anæ, p. 486.
edit. 1685.

published at London 1736, in two volumes folio. Dr. Burnet's account of this work may serve to shew the opinion, which protestants of all communities have ever entertained of it. "The stile and way of writing, says he (A), is so natural and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that as it was read with great pleasure, so it was generally looked on as the rarest piece of history which the world ever saw. The author was soon guessed, and that raised the esteem of the work: for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact informations. He had free access to all the archives of the republic of Venice, which has been now looked on for several ages as very exact, both in getting good intelligence, and in a most careful way of preserving it: so that among their records he must have found the dispatches of the ambassadors and prelates of that republic, who were at Trent; which being so near them, and the council being of such high consequence, it is not to be doubted; but there were frequent and particular informations, both of more public and secreter transactions transmitted thither. He had also contracted a close friendship with Camillus Oliva, that was secretary to one of the legates, from whom he had many discoveries of the practices of the legates, and of their correspondence with Rome: besides many other materials and notes of some prelates, who were at Trent, which he had gathered together. His work came out within fifty years of the conclusion of the council, when several, who had been present there, were still alive; and the thing was so recent in men's memories, that few thought a man of so great prudence as he was would have exposed his reputation, by writing in such a nice manner, things which he could not justify. Never was there a man more hated by the court of Rome than he was; and now he was at their mercy, if he had abused the world by such falsehoods in matter of fact, as have been since charged on his work: but none appeared against him for fifty years."

Early in the winter of 1622, his health began to decline greatly; and he grew weaker and weaker, till the 14th of

(A) Preface to a book, entitled, "ed by cardinal Pallavicini, in his
"The Policy of Rome; or, The "History of the Council of Trent."
"Sentiments of the Court and Car- Englished out of French, London,
"dinals there, concerning Religion 1681, 8vo.
"and the Gospel, as they are deliver-

January following, when he expired in his seventy-second year. He behaved with the greatest constancy and piety during his illness: and the last words he uttered were, *Esto perpetua*, which was supposed to be a prayer for the republic. When the news of his death reached Rome, the courtiers rejoiced; nor could the pope himself forbear saying, that the hand of God was visible in taking him out of the world: yet it was no great miracle, surely, that a man above seventy years old should die. His funeral was distinguished by the public magnificence of it, and the vast concourse of nobility and persons of all ranks attending it: and the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by John Anthony Venerio, a noble Venetian. He was of a middle stature; his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eye-brows were well arched, his eyes large, black, and sprightly; his nose long and big, but very even: his beard but thin. His aspect, though grave, was extremely soft and inviting; and he had a very fine hand. Fulgentio relates, that though several kings and princes had desired him to sit for his picture, yet he never would suffer it to be drawn: but Sir Henry Wotton, in his letter to Dr. Collins, writes thus:—"And now, Sir, having a fit messenger, and not long after the time when love-tokens use to pass between friends, let me be bold to send you for a new-years-gift a certain memorial, not altogether unworthy of some entertainment under your roof; namely, a true picture of Father Paul the Servite, which was first taken by a painter whom I sent unto him, my house then neighbouring his monastery. I have newly added thereunto a title of my own conception, *Conciliū Tridentinū Eviscerator*, &c.—You will find a scar in his face, that was from the Roman assassinate, that would have killed him as he was turned to a wall near his convent."

Nothing remains but to dwell a little upon the character of this extraordinary person. Father Fulgentio, his friend and companion, who was a man of great abilities and integrity, and is allowed on all hands to have drawn up Father Paul's life with great judgment and impartiality, observes, that notwithstanding the animosity of the court of Rome against him, the most eminent prelates of it always expressed the highest regard for him; and protestants of all communities have justly supposed him one of the wisest and best men that ever lived. Father Paul, says Sir Henry Wotton, "was
" one

“ one of the humblest things that could be seen within the
 “ bounds of humanity: the very pattern of that precept,
 “ quanto doctior, tanto submissior, and enough alone to de-
 “ monstrate, that knowledge well digested, non inflat. Ex-
 “ cellent in positive, excellent in scholastical and polemical
 “ divinity: a rare mathematician, even in the most abstruse
 “ parts thereof, as in algebra and the theoriques; and yet
 “ withal so expert in the history of plants, as if he had ne-
 “ ver perused any book but nature. Lastly, a great canonist,
 “ which was the title of his ordinary service with the state;
 “ and certainly, in the time of the pope’s interdict, they
 “ had their principal light from him. When he was either
 “ reading or writing alone, his manner was to sit fenced
 “ with a castle of paper about his chair and over his head;
 “ for he was of our lord St. Alban’s opinion, that all air is
 “ predatory, and especially hurtful, when the spirits are most
 “ employed.—He was of a quiet and settled temper, which
 “ made him prompt in his counsels and answers; and the
 “ same in consultation, which Themistocles was in action,
 “ *αὐτοχρηδίαζειν παντοίας*, as will appear unto you in a
 “ passage between him and the prince of Conde. The said
 “ prince, in a voluntary journey to Rome, came by Ve-
 “ nice, where to give some vent to his own humours, he
 “ would often divest himself of his greatness; and after other
 “ less laudable curiosities, not long before his departure, a
 “ desire took him to visit the famous obscure Servite. To
 “ whose cloyster coming twice, he was the first time denied
 “ to be within; and at the second it was intimated, that by
 “ reason of his daily admission to their deliberation in the
 “ palace, he could not receive the visit of so illustrious a
 “ personage, without leave from the senate, which he would
 “ seek to procure. This set a greater edge upon the prince,
 “ when he saw he should confer with one participant of more
 “ than monkish speculations. So after leave gotten, he
 “ came the third time; and then, besides other voluntary
 “ discourse, desired to be told by him, who was the true un-
 “ masked author of the late Tridentine History?—To whom
 “ Father Paul said, that he understood he was going to
 “ Rome, where he might learn at ease, who was the author
 “ of that book.”

In the Let-
 ter to Dr.
 Collins, just
 cited.

Cardinal Perron thought proper to deliver himself concern-
 ing our author in these terms: “ I see nothing eminent in
 “ that man; he is a man of judgment and good sense, but
 “ has no great learning; I observe his qualifications to be
 “ mere common ones, and little superior to an ordinary
 “ monk’s.”

Perroniana.

Polyhistor. that "this judgment of Perron is absurd and malignant, and
 p. 293, 294. "directly contrary to the clearest evidence; since those, who
 "are acquainted with the great things done by Father Paul,
 "and with the vast extent of his learning, will allow him to
 "be superior, not only to monks, but cardinals, and even
 "to Perron himself." Dr. le Courayer, his French trans-
 lator, says, that "in imitation of Erasmus, Cassander,
 Vie abrégée de Fra. "Thuanus, and many other great men, Father Paul was a
 Paolo, pre- "catholic in general, and sometimes a protestant in particu-
 fixed to "lars. He observed every thing in the Roman religion,
 Hist. du "which could be practised without superstition; and in points
 Concile de "which he scrupled, he took great care not to scandalize
 Trent. "the weak. In short, he was equally averse to all extremes;
 "if he disapproved the abuses of the catholics, he condemn-
 "ed also the too great heat of the reformed; and used to say
 "to those, who urged him to declare himself in favour of
 "the latter, that God had not given him the spirit of
 "Luther.—Dr. Courayer likewise observes, that father
 "Paul wished for a reformation of the papacy, and not the
 "destruction of it: and was an enemy to the abuses and
 "pretences of the popes, and not their place." We see by
 several of Father Paul's letters, that he wished extremely the
 progress of the reformation, though in a gentler manner than
 that which had been taken to procure it: and if he himself
 had been silent on this head, we might have collected his in-
 clinations this way, from circumstances relating to Father
 Fulgentio, the most intimate of his friends, and who was best
 acquainted with his sentiments. Dr. Burnet informs us,
 that Fulgentio preaching upon Pilate's question, "What is
 Truth?" told the audience, that at last after many searches
 he had found it out; and holding forth a New Testament,
 said it was there in his hand: but, says he, putting it again
 into his pocket, "The book is prohibited."

Life of Be-
 del, p. 120.

We have, in the course of this memoir, had occasion to
 mention two works of Father Paul, which have been pub-
 lished in an English version: "The Rights of Sovereigns and
 Subjects," and "The History of the Council of Trent."
 There remain his Letters, printed at London in 1693, 8vo.
 "Maxims of the Government of Venice, in an Advice to
 "the Republic," Lond. 1707; and a "Treatise of Eccle-
 "siastical Benefices and Revenues," 1736, third edition, in
 8vo.

PAULI,

PAULINUS, an ecclesiastical writer of the fifth century, was descended from an illustrious family of Roman senators, and born at Bourdeaux about the year 353. He was directed in his studies by the famous Ausonius; and applied himself so earnestly to the best Latin authors, that he acquired a style not unlike theirs. He was advanced afterwards to the most considerable offices of the empire. Ausonius says, that Paulinus was consul with him; but his name not being found in the *Fasti Consulares*, it is probable he obtained that dignity only in the room of some other person, who died in the office, and perhaps in the year 378, after the death of Valens. He married Therasia, a very rich lady, who proved instrumental in converting him to Christianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty, selling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he resided, conceived such an esteem for him, that they would have him ordained priest; to which, after a long resistance, he consented, upon condition that he should not be obliged to remain in Barcelona, because his design was to withdraw to Nola. This ordination was performed in 393, and the next year he left Spain to go into Italy. In his way he saw St. Ambrose at Florence, who shewed him marks of respect; and was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-house about half a league from the town. He lived there sixteen years with his wife Therasia, in the study and exercises of a monastic life; and then, in 409, was chosen and ordained bishop of Nola. The beginning of his episcopate was disturbed by the incursions of the Goths, who took that city; but the assault being over, he enjoyed it peaceably to his death, which happened in the year 431.

His works consist of poems and letters, and are written with much art and elegance; his manner of expression being close and clear, his words pure and well chosen, and his sentences strong and lively. All his writings are short, but pretty numerous, and composed with great care. Ausonius highly commends his poems, yet they cannot pass for perfect, especially those which he made after his conversion. He was esteemed, beloved, and caressed by all the great men of that age, of what party soever they were; and corresponded with them all, without falling out with any. He was, in truth,

Du Pin,
Cave, Tillemont, &c.

like Titus, the delight of his times. The first edition of his works was at Paris, 1516, by Badius; the second at Colen, by the care of Gravius: Roswedius caused them to be printed at Antwerp, in 1622; and the last edition of them was at Paris in two volumes 4to, the former of which contains his genuine works. Mr. Du Pin wishes, that “ the booksellers “ had taken as much care to have it upon good paper and in “ a fair character, as the editor did to make it correct and “ useful.”

PAUSANIAS, an ancient Greek writer, who has left us a curious description of Greece. The time in which he flourished appears, from what he says of Corinth, in the beginning of his fifth book; where he observes, that the inhabitants of that town had been sent thither by an emperor, 217 years before he wrote. But this emperor, who sent a colony to Corinth, was Julius Cæsar; and he did it in the year of Rome 710, which was the last of his life: so that Pausanias lived in the year of Rome 927, that is, in the fourteenth year of the emperor Marcus Aurelius, which answers to the 174th of Christ.

Fabric. Bibl.
Græc. v. iii.
Le Clerc's
Biblioth.
Choix, tom.
xi.

Pausanias discovers nothing else in his work relating to himself, so that very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who writ concerning the Hellespont, Laconia, the Amphyctions, and other things; another, who was a sophist or rhetorician of Cæsaria in Cappadocia, lived at the same time with Aristides, and is mentioned by Philostratus, in his Lives of the Orators, as an indifferent rhetorician. The Pausanias of Laconia could not be the same with our describer of Greece, for two reasons: he would have written in the Doric dialect, whereas our author approaches nearer to the Ionic; and he would not have spoken so often against the Lacedæmonians, as our author has done, if he himself had been of Laconia. This is the judgment of Sylburgius, Volaterranus, and Gerard Vossius, who are all of opinion, that our Pausanias is the orator of Cæsarea, of whom Philostratus speaks. He was, according to the same Philostratus, “ a disciple of “ the famous Herodes Atticus, who flourished under the “ emperors Hadrian and Antoninus Pius, and obtained so “ prodigious a name among the Sophists. He imitated his “ master in many respects, but especially in composing with- “ out premeditation. His pronunciation was according to “ the manner of the Cappadocians, who had a way of “ lengthening short syllables, and shortening long ones. The “ cha-

“ character of his composition was negligent, yet not without
 “ force. He declaimed a long time at Rome, where he died
 “ very old, though he continued all the while a member
 “ of the college at Athens. Among other things, which he
 “ said to the Athenians upon leaving them, nothing was more
 “ a propos than this line of Euripides: O Theseus, grant
 “ me to return, and see this city again.”

Pausanias often mentions Herod of Athens, though he does not call him his master; and speaks of buildings, and other public ornaments, which he made in different parts of Greece. He speaks too of the philosopher Marcus Antoninus, but makes no mention of any emperor after him; which is a fair presumption, that this description of Greece was written in his reign. It is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, statues, paintings, &c. came within his design: he took the dimensions of cities, which had formerly been great and famous, but were then in ruins: nor did he hastily pass over places that were memorable for illustrious transactions of old, but frequently makes, in his story of them, very agreeable digressions. This work, therefore, though not eloquent, as Vossius says, is yet very curious; and, though not proper for those who are just entering upon the study of history and the Greek language, may be read with vast advantage by proficients. It illustrates the history and antiquities of Greece, and thus clears up many passages in ancient authors, which would otherwise have remained very perplexed and obscure. They who shall travel into that part of the world, for the sake of surveying the remains of antiquity, cannot take with them a better companion and guide, than this work of Pausanias; and it is well known, that Spon and Wheler made great use of it in this way.

In Historiis
Græcis.

This Description of Greece is divided into ten books: the first of which describes Attica, and its environs; the second, Corinth; the third, Laconia; the fourth, Messenia; the fifth and sixth, Elis; the seventh, Achaia; the eighth, Arcadia; the ninth, Bœotia; and the tenth, Phocis. Pausanias appears not only to have travelled through Greece, Macedonia, and Italy, but to have run also through a considerable part of Asia, and to have penetrated as far as to the temple of Jupiter Hammon: for he speaks of these places, and of what is remarkable about them, as one who had seen them. Beside this description of Greece, he wrote also of Syria and Phœnicia, as appears from some citations of him by Step-

nus

nus of Byzantium; where he speaks of several towns of Syria, as Gaza, Gabba, Dorus, Mariammia, and Seleucobelus. What Philostratus has said of the negligence of Pausanias's stile, agrees very well with this work that is extant: but then it must be remembered, that these are Travels, which never were drawn up in a laboured and finished stile, but in that which the Greeks used to call idiotic, or the language spoken in common conversation. Nevertheless, there are some parts more laboured, and raised to the dignity of the historical stile: that particularly in the fourth book, where he relates the wars between the Lacedemonians and Messenians at large. Vossius complains with reason of Julius Scaliger, for calling this author, as he does, *Græculorum omnium mendacissimum*. If Pausanias has related fables, when he is describing certain things or places, it was because he could not avoid it; for a great number of monuments, which it was proper for him to speak of, were erected on a supposition that those fabulous accounts were true: and without mentioning superstitions and falsehoods, he could not have related on what account many of their temples, statues, and altars, were raised. It is true, that in his description of Phocis, where he mentions the war of the Gauls with the Phoceans, and the vain attempts of the former to pillage the temple of Delphi, he does not forget the miracles of Apollo, in the defence of his oracle: but in relating these, he does nothing more than had been done before by other authors, who had spoken of this war and the tradition of the Delphians, yet were never censured as credulous or superstitious on that account.

Lib. x.

Fabric Bibl.
Græc. tome
iii.

Pausanias was first published at Venice in 1516 by Aldus, who was assisted by Marcus Musurus, afterwards made archbishop of Ragusa by pope Leo X. Musurus wrote a preface in Greek, which is prefixed to this edition, and addressed to John Lascaris, a learned Greek of the same age. Afterwards, in 1547, Romulus Amaseus published a Latin version of Pausanias at Rome; and three years after was printed at Basil an edition of Pausanias, with a new Latin version by Abraham Lœfcherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin version of Amuseus by Sylburgius, came out at Frankfurt, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the best of all is that of Leipzig, 1696, in folio, with the notes of Kuhnus. This learned man had already given proof, by his critical labours upon Ælian, Diogenes Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though

though short, are very good. When he undertook this edition of Pausanias, he proposed great advantages from four manuscripts in the King of France's library: but upon consulting them on several corrupt and obscure passages, he found that they did not vary from Aldus's copy. The main succours he derived were from some manuscript notes of Isaac Casaubon upon the margin of Aldus's edition; and by the help of these, and his own critical skill, he was enabled to correct and amend an infinite number of places.

PEARSON (John) bishop of Chester, was son of Mr. Robert Pearson, rector of Creak and Snoring in Norfolk, by Elizabeth, one of the daughters of Dr. Richard Vaughan, successively bishop of Bangor, Chester, and London. He was born at Snoring, February 12, 1612, and sent in May 1623 to Eton school, from whence he was elected to King's college in Cambridge in April 1632. He took the degree of bachelor of arts in 1635, and that of master in 1639; in which year he resigned his fellowship of the college, and lived afterwards a fellow-commoner in it. The same year he entered into holy orders, and on the 30th of December was collated to the prebend of Netherhaven, in the church of Sarum. In 1640 he was appointed chaplain to John Lord Finch, lord keeper of the great seal of England, by whom, in December that year, he was presented to the living of Torrington in Suffolk. Upon the breaking out of the civil wars, he became chaplain to the lord Goring, whom he attended in the army, and afterwards to Sir Robert Cook in London. In 1650 he was made minister of St. Clement's Eastcheap in London (A). In 1657, he and Mr. Peter Gunning, afterwards bishop of Ely, had a dispute with two Roman catholics upon the subject of schism. This conference was managed in writing, and by mutual agreement nothing was to be made public without the consent of both parties: yet a partial account of it was published the year following, by one of the Romish disputants, cum privilegio, at Paris, with this title, *Schism unmasked; a late conference, &c.* (B). In the year 1659, he published his
Exposi-

(A) General Dictionary, article PEARSON (John), vol. viii. p. 234.

(B) One of the Roman-catholic disputants went under several names, as Spencer or Tyrwhitt, or Hatcliffe, and the other was a physician,

To the whole is prefixed, A preface of the catholic disputants, containing the proceedings of both parties on matter of fact; where we are informed, that the conference began in May 1657, a little before Whitsuntide,

Exposition of the Creed at London, in 4to, dedicated to his parishioners of St. Clement's Eastcheap, to whom the substance of that excellent work had been preached several years before in the form of sermons, and by whom he had been desired to make them public. The same year he likewise published the Golden Remains of the ever memorable Mr. John Hales of Eton, to which he prefixed a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force (c). Soon after the restoration, he was presented by Dr. William Juxton, then bishop of London, to the rectory of St. Christopher's in that city, to which he was collated on the 17th August 1660 (d), and in the beginning of the next month was created, together with several other eminent men, doctor of divinity in the university of Cambridge, in pursuance of the King's letters mandatory (e). On the 22d of the same month he was installed prebendary of Ely; on the 26th, archdeacon of Surrey; and before the end of the year was made master of Jesus college in Cambridge, and succeeded Dr. Love in the Margaret professorship of that university, March 25, 1661. The first day of the ensuing year, he was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy, and on the 17th of October following was installed in the first prebend of the cathedral of Ely. April 14, 1662, he was admitted master of Trinity college in Cambridge, in the room of Dr. Henry Ferne, advanced to the bishopric of Chester (f); and in August following, he resigned his rectory of St. Christopher's (g), and his prebend of Netherhaven in the church of Salisbury (h). February 21, 1666-7, he was proposed candidate of the royal society; and being

tide. There is an account of this publication in a piece intitled, A Gag for the Quakers; with an answer to Mr. Den's Quaker no Papist, by Mr. Tho. Smith, of Christ's college in Cambridge; Lond. 1659. The conference was reprinted at Oxford during the reign of K. James II. under this title, The Schism of the Church of England demonstrated in four arguments, &c. which was soon after animadverted upon by William Taywell, D. D. master of Jesus college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, The Reformation of

the Church of England justified, &c. being an Answer to a paper reprinted at Oxford, called, The Schisme, &c. In the preface to which we are informed, that the first publication at Paris was done by one of the Romish disputants, as is mentioned in the text.

(c) See Hales's article.

(d) Newcourt's Repertor. Eccles. vol. i. p. 325.

(e) Kennet's Register and Chronicle, p. 251.

(f) Ibid. p. 398, 547, 880.

(g) Newcourt, ubi supra.

(h) Kennet, p. 744.

on the 14th of March elected fellow, was admitted April 25, 1667 (1). In 1672, he published at Cambridge, in 4to, *Vindiciæ Epistolarum S. Ignatii*, in answer to Monsr. Daillè; to which is subjoined, *Iſaaci Voſſii epistolæ duæ adversus Davidem Blondellum*. Upon the death of Dr. Wilkins, bishop of Chester, Nov. 19, 1672, Dr. Pearson was promoted to that see, to which he was consecrated February 9, 1672-3. In 1682, his *Annales Cyprianici*, five tredecim annorum quibus S. Cyprian. inter Christianos versatus est, historia chronologica, was published at Oxford in folio, with bishop Fell's edition of that father's works. The bishop of Chester was disabled from all public service by an ill state of health a considerable time before his death, which happened at Chester, July 16, 1686. Two years after, his posthumous works were published by Mr. Dodwel in London, under the following title, *Cl. Joannis Pearsoni Cestriensis nuper Episcopi opera posthuma, &c.* There are extant two sermons published by him, (1.) No Necessity for a Reformation; Lond. 1661, 4to. (2.) A sermon preached before the King on the 19th March, 1671, on Eccles. vii. 14. published by his Majesty's special command; Lond. 1671, 4to.

(1) Birch's Hist. of R. S. vol. ii.

PEIRESC (Nicolas Claude Fabri) an illustrious genius who adorned France in the seventeenth century, was descended from an ancient and noble family, seated originally at Pisa in Italy, and transferred thence into Provence in France in the reign of St. Lewis, anno 1254, where they resided for many generations, till Fulke Fabri was made a senator of Aix by Francis I. anno 1532. He was succeeded in that dignity by his son Nicolas, anno 1545, whose younger son, Reginald, being bred to the law, was made one of the lords of the subsidies and the church's patrimony, and a master of the accounts; and marrying Margaret Bomparia, had by her our Peiresc, so called from a lordship in the jurisdiction of his mother. He was born at the castle of Beaugensier, an estate of his father, who was then retired thither, from Aix his usual residence, on account of the plague, which raged there this year, 1580.

Young Peiresc was scarce weaned from the breast, when he began to discover his genius, being very attentive to whatever he saw and heard. At seven years of age he was put to school at the San Maximitan college at Brinonia, where the courts of subsidies and accounts were then kept, the pestilence being still at Aix. He was accompanied to the college

college by his younger brother Palamede (A), whom he had persuaded his father to commit to his care to oversee his young studies. But they were drove from this school by the pestilence in the following year, 1588, and returning to Belgenfer, after a year's stay there, were sent to Aix to their uncle Claude Fabri, their father's elder brother, who was senator there, and being a batchelor, designed to make Peiresc his heir, and in that view took the care of his education upon himself. In this resolution; when the civil wars grew hot upon the death of Henry III. he sent him with his brother to Avignon in 1590, where he spent five years in completing his humanity studies in the Jesuits college. He was near the conclusion of his fifteenth year, when he was recalled to Aix in 1595, and entered upon the study of philosophy. In the interim he attended the proper masters for dancing, riding, and handling arms; in all which he performed the lessons regularly, but that was all; for this being done only to please his uncle, he never practised by himself, esteeming all the time lost that was spent out of the way of literature, which was his sole delight.

It was during this interval, that his father being presented with a medal of the emperor Arcadius, which was found at Belgenfer, Peiresc begged the favour of it; and charmed with decyphering the characters in the exergue, and reading the emperor's name, in that transport of joy he carried the medal to his uncle, who for his encouragement gave him two more, together with some books upon that subject. This is the epocha of his application to antiquities, for which he became afterwards so famous.

In 1596, he was sent with his brother to finish his course of philosophy under the jesuits at Tournon. At the same time taking a fancy to the mathematics, he learned particularly cosmography, as being necessary in the study of history: yet he abated nothing of his studies in antiquity, in which he was much assisted by Petrus Rogerus, one of the professors, and a skilful medalist: nor did he omit the study of humanity in general, wherein he was in a manner his brother's master and instructor. But to do all this he was obliged to sit up late at nights: so much labour and lucubration, as he was naturally of a tender constitution, increased the weakness of his stomach, formerly contracted,

(A) He was afterwards called Valavesius, was born in 1582, and his mother died in the second month af-

ter his birth, being twenty-two years of age.

for which he used a kind of digestive powder. Being recalled by his uncle in 1597, he returned to Aix, and entered there upon the study of the law, which he prosecuted however so as to find leisure to visit and converse frequently with Peter Anthony Raschase Bagarr, a most skilful antiquary, who was afterwards made master of the jewels and rarities to Henry IV.

The following year he went again to Avignon, to carry on his course of law under a private master, one Peter David; who being well skilled likewise in antiquities, was pleased to see Peiresc join this study to that of the law. But Ghibertus of Naples, auditor to cardinal Aquaviva, fed his curiosity the most in shewing him some rarities which never had been seen before. The auditor also lent him Goltrius's treatise upon coins, and advised him to go into Italy, especially to Rome, where he would meet with curiosities enough to satisfy his most ardent wishes. Accordingly his uncle having procured a proper tutor or governor, he and his brother set out upon that tour in September 1609; and passing through Florence, Bononia, and Ferrara, when he had staid a few days at Venice, he fixed his residence at Padua, in order to compleat his course of law. But once a quarter going to get cash for bills of exchange to Venice, he took these opportunities of making an acquaintance with the most distinguished literati there, as Sarpi, Molinus, &c. in order to obtain a sight of every thing that was curious in that renowned city. Among others, he was particularly caressed by Frederic Contarin, procurator of St. Mark, who being possessed of a curious cabinet of medals, and other antiquities, without knowing the value of them, that was fully shewn to him by Peiresc, who likewise explained the Greek inscriptions upon his medals (B), and the monumental stones. After a year's stay at Padua, he set out for Rome, and arrived there about the end of October 1600, in order to be in time for seeing the jubilee; to celebrate which, the Porta Sancta would be opened in the beginning of the next year. He passed six months in this city in viewing numberless curiosities there; and after Easter, going to Naples with the same design, he returned to Padua about June the same year, resuming his study of the law, and in the interim applying himself to get an insight into all such languages as might be of use in decyphering the inscriptions upon me-

(B) Charles Patin says, he had in his cabinet above 2000 Greek medals, and that he was the only man

in Europe that was able to read the Greek upon them, and explain it.

dals, &c. Accordingly he learned so much of Hebrew, Samaritan, Syriac, and Arabic, as was sufficient for interpreting the inscriptions upon shekels, &c. in which he made use of Rabbi Solomon, who was then at Padua; but he studied the Greek language with more care and exactness, as he did also the mathematics, being from this time much beloved by Galilæo, with whom he first became acquainted at the house of Pinællus at Rome, and greatly admired him for the engine which he invented to drain off the water, which then infested the city. At the same time, he did not omit to carry his researches into astronomy and natural philosophy, and was present when Fabricius ab Aquapendente, out of a parcel of eggs upon which a hen was sitting, took one every day, to observe the gradual formation of the chick from first to last. From this time it was generally acknowledged, that he had taken the helm of learning into his hand, and began to guide the commonwealth of letters.

Having now spent almost three years in Italy, he began to prepare for his departure; and in the latter end of this year, 1602, having been once more at Rome to take leave of his friends there, he packed all the rarities, gems, &c. he had collected into some chest; and directing them to Jenoua, from thence to be conveyed to Marseilles, he left Padua, and crossing the Alps to Geneva, went to Lyons; where receiving money, he made a handsome present to his tutor, who took the rout of Paris. From Lyons he went to Montpellier, to improve himself in the study of the law under Julius Parius; and arriving there in the beginning of July, he put himself and his brother to board with that eminent professor. From Montpellier he dispatched more rarities to his uncle, who sending for him home, he arrived at Aix in November. But he brought Parius along with him, by which means he obtained leave to return to Montpellier in a few days, by waiting upon Parius back again, under whom he continued pursuing his law-studies with great diligence till the end of the year 1603, when he returned to Aix, at the earnest request of his uncle, who having resigned to him his senatorial dignity, had, ever since the beginning of the year, laboured to get the King's patent. The degree of doctor of law was a necessary qualification for that dignity. Peiresc, therefore, having kept the usual exercise with the highest application, took that degree on the 18th January 1604, and two days after conferred the same upon his brother; on which occasion he spoke a most learned speech

speech upon the origin and antiquity of the doctoral ornaments. The solemnity was hardly finished, when the patent aforesaid was to be presented to the senate, lest a year's time should be lost. It was therefore given in, and ordered to be recorded: yet Peiresc procured leave not to be presently admitted, and entered into the list of senators.

The bent of his inclination was turned not so much to business, as to the more delightful Muses, to advance arts and sciences, and to assist all the promoters of learning: for which purpose he resolved to lead a single life; so that when his father had concluded a match for him with the eldest daughter of John Coppadeus, first president of the accounts, he prevailed not to quit his resolution, but to follow the example of his uncle, and give his brother leave to marry; who accordingly, the year following, took to wife Marchisa, the daughter of his stepmother (c), by whom, the third year after, he had a son called Claude by the uncle as godfather, after his own name.

(c) Her name was Catharina Vassalla Caradetea. She was a senator's widow when his father married her about the year 1596. She was of an illustrious family on both sides, the ancestors of her father being princes of Achaia, and her mother allied to the Hiscani of Genoa. However, she proved a shrew to her second husband, till she was reclaimed by Peiresc, who, not long before he commenced LL. D. was sitting at the table with her, when she vented that choler against him which she had conceived against his father. Having given him numberless taunts and reproaches, and upbraiding him with many things, to which hoping that he would reply, she intended further to unload her stomach; when he denying nothing of all that she had said, replied only: All which you say, mother, is true; yea, and there are many more things for which you may justly complain: and then, fearing lest she misinterpreting this assent should blame him for dissembling, and wax more hot and angry, or through shame should seek some other occasion of scolding, he presently rose from table, and

went away. She not expecting any such thing, and wondering at so strange a behaviour, was so cooled in her courage, that she spoke not a word more. Afterwards she asked in private, why he, knowing that what had been laid to his charge was false, did nevertheless assent thereto, and take the same upon himself? To which he answered, As I have already, mother, so will I for the future take all upon myself; and I do advise you, that as often as you feel your breast swell with anger, you will empty the same, and ease yourself rather against me than any other: for I shall take all patiently; but others will be so incensed, as to heighten your anger, and make it that you can hardly give over before you have brought yourself thereby into some grievous sickness. Nor, continues Gassendi, was this carriage of his unserviceable; for afterwards she behaved much more gently, and began so far to love him, that she had frequent thoughts to make him heir of all she had, and actually had done so, but that he was far off in the Low Countries when she died.

In 1605 he accompanied Gulielmus Varius, first president of the senate at Aix, who was very fond of him, to Paris; whence, having visited every thing that was curious, he crossed the water, in company with the French king's ambassador, the following year, 1606, to England, where he was very graciously received by king James; and having seen Oxford, and visited Camden, Sir Robert Cotton, Sir Henry Saville, and other learned men, he passed over to Holland; and after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and from thence back to Paris, to see the ceremony of the Dauphin's baptism; which being solemnized on the 24th of August, he returned home in the beginning of September the same year, 1606, having received the news of his stepmother's death, and that his return was expected for the ordering of the family affairs.

Presently after this, he purchased the barony of Riens, which he completed in the beginning of the year 1607; which year, at the solicitation of his uncle, having approved himself before that assembly, he was received a senator on the 1st of July; the duties of which important post he discharged with admirable prudence, judgment, and exemplary diligence. In January 1608 he lost his uncle; and the following year, falling himself into a dangerous fever, recovered by eating musk-melons before supper, for which he had conceived a longing (D).

In 1616 he attended Varius to Paris, where, in 1618, he procured a faithful copy, and published a second edition of the Acts of the Monastery of Maren in Switzerland, in defence of the royal line of France against Theodoric Piespordius, who had attempted to prove the title of the Austrian family to the French crown by right of succession; whereupon he was nominated the same year by Lewis XIII. abbot of Sancta Maria Aquistrienfis. He staid in France till 1623, when, upon a message from his father, now grown old and sickly, he left Paris, where he had spent seven years and some months. He arrived at Aix in October, and not

(D) He was ordered by his physician to eat them before his meals, without bread, and drink a glass of pure wine upon them. He continued this method all his life afterwards, and grew so fond of them, that though he could abstain from any other kind of meat as he listed,

yet towards them, he professed, he was not able to master himself. He frequently experienced, that in musk-melon season he was never troubled with the gravel. N. B. Perhaps cucumber well boiled will have as good an effect.

long

long after presented to the court a patent from the King, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman; to which the court of parliament not assenting, decreed unanimously, that being already admitted into the first rank, he should abide perpetually therein, not returning, as the custom of the court was, to the inferior auditory, wherein trials are usually had of criminal cases. Moreover, he obtained likewise a rescript from the Pope to licence him to be present at the judgment of capital causes, as even in the higher auditory some select cases of that nature were customarily heard: but he never made use of this licence, always departing when they came to vote, and two or three had given their voices for some capital punishment, and gave no vote.

In 1625 he buried his father, who had been long afflicted with the gout. He was much grieved with the loss of this indulgent parent, who had never denied him any thing all his life. In 1627 he prevailed with the archbishop of Aix, Alphonfus Pleffis Richelius, to establish a post from thence to Lyons, and so to Paris and all Europe, by which the correspondence constantly held with the literati every where was much facilitated. In 1629 he begun to be much tormented with the strangury and hæmorrhoides; and in 1631, having completed the marriage of his nephew Claudius with Margaret Alresia, a noblewoman of the county of Avignon, he bestowed upon him the barony of Rianty, together with a grant of his senatorial dignity, only reserving the function to himself for three years. But the parliament not waiting his surrendry of it, he resented that affront so heinously, that he procured, in 1635, letters-patent from the King to be restored, and to exercise the office for five years longer, which happened to be till his death: for being seized, in June 1637, with a fever that brought on a stoppage of urine, this put an end to his life on the 24th of that month, in the 57th year of his age. His corpse was interred the next day in the vault of his ancestors, in the church of St. Dominic at Aix.

A very honourable funeral was provided for him by his nephew Claudius, in the absence of his brother Valavesius, who was then at Paris; but returning thence in a month or two to Provence, the first thing he did was to perform funeral rites to his brother, and to be present at the obsequies, which those of Riantium, having made a hearse, did celebrate

brate with him. He also procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph composed by Rigaltius. Moreover, as he had been chosen in his lifetime a member of the academy of the humoristi at Rome, his elogium was pronounced by John James Bouchier, of that learned society, in the presence of cardinal Barberini, his brother Antonius, cardinal Bentivoglio, and several other cardinals; and such a multitude of renowned and learned men, that the hall was scarce able to contain them. Many copies of verses in Italian, Latin, and Greek, were recited. These were afterwards printed together with a collection of funeral elegies in forty languages, under the title of Panglossia. As to his character, his person was of a middle size, and of a thin habit; his forehead was large, and his eyes gray; he was a little hawk-nosed; his cheeks tempered with red; the hair of his head was yellow, as also his beard, which he used to wear long; his whole countenance bearing the marks of uncommon and rare courtesy and affability. In his diet he affected cleanliness, and in all things about him, but nothing superfluous or costly. His cloaths were suitable to his dignity: yet he never wore silk. In like manner, the rest of his house he would have adorned according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor. These were so many evidences of the turn of his mind; in respect to which, the writer of his euloge compares him to the Roman Atticus; and Mr. Bayle, considering his universal correspondence and general assistance to all the literati in Europe (E), has dashed it out luckily enough, in calling him the attorney-general of the literary republic. A list of his works is inserted below (F).

Gallandi's
Life of Pei-
resc, in Eng-
lish; Lond.
1657.

PELA-

(E) For the particulars, the reader may recollect all the eminent men of that age, in every art and science whatever. It is sufficient here to mention one only instar omnium, Hugo Grotius, who expressly declares, that the world owes his fa-

mous book *De jure belli et pacis* to Peiresc. Letter of Grotius to Peiresc, dated January 11, 1624.

(F) These are, *Historia provinciae Galliae Narbonensis; Nobilium ejusdem provinciae familiarum Originis, et separatim Fabritiae; Com-*
menta ¶

mentarii rerum omnium memoria dignarum sua ætate gestarum; Liber de ludicris naturæ operibus; Mathematica & astronomica varia; Observationes mathematicæ; Epistolæ ad S. P. Urbanum VIII. cardinales Barberinos, &c.; Authores antiqui Græci et Latini de ponderibus et mensuris; Elogia et epitaphia; Inscriptiones antiquæ et novæ; Genealogia domus Austriacæ; Catalogus librorum biblioth. reg.; Poemata varia; Nummi Gallici, Saxonici, Bri-

tannici, &c.; Linguæ orientales Hebræa, Samaritana, Arabica, Egyptiaca, et Indices librorum horum linguarum; Observationes in varios authores. 'Tis remarkable, that tho' Peiresc bought more books than any man of his time, yet his collection left was not large. The reason was, that as fast as he purchased he kept continually making presents of them to such learned men as he knew they would be useful to.

PELAGIUS (A) (the Herefiarch) was born in Great Britain in the fourth century, and is said to have been abbot of the monastery of Bangor. However that be, it is certain he was a monk; and though probably a layman, yet he was distinguished among his brethren both by his piety and learning. But in the prosecution of his studies, falling into several errors, he went to Rome, and began to teach his doctrines in that city about the year 400. He pretended, that man is able to work out his salvation by the natural force of his free-will, without the assistance of grace; that by these natural powers, he may even attain to a state of perfection, as not to be subject either to passion or sin; that grace is given in proportion to our meriting it; and lastly, that there is no such thing as original sin. Under the influence of these principles, his morals were irreproachable. He therefore gained a great crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome, as he did in 409, and went to Sicily, accompanied by Celestius (B), his chief disciple and fellow-labourer. They continued in Sicily till the report of a conference that was held at Carthage between the orthodox and donatists, induced them to go to Africa in 411. But Pelagius did not stay long there; and after his departure, Celestius being accused of talking against original sin by Paulinus, was condemned by a council held at Carthage in 412, under Aurelius, primate of Africa. Hereupon he repaired to his friend Pelagius, who had retired to Palestine.

Here they were well received by John bishop of Jerusalem, the enemy of St. Jerom, and well looked on by the better sort of people. Count Marcellinus being desirous to know

(A) His real name is said to be Pelagius, from pelagus, another Latin word for the sea. (B) He is said to be also a Briton.

in what their doctrine, which was much talked of, consisted, applied to St. Augustin, bishop of Hippo, for information; and Pelagius fearing to engage with so formidable an antagonist, wrote the bishop a letter full of protestations of the purity of his faith, accompanied with a profusion of compliments, to which St. Augustine replied in terms of general civility; and things remained for a while in this state. It was probably about the year 414 that Pelagius resolved to set about his treatise of the natural strength of man, in support of his doctrine of free-will, which he expressed in such terms as gave him room to shelter himself under the authority of St. Austin and St. Jerome. But this piece no sooner reached the West, than the former refuted it in his Dialogues, whilst the latter heaped volumes upon volumes against the new-born heresy (c).

In the mean time, it fared much better in Palestine, where a council being held at Diospolis in 415, consisting of fourteen bishops, Pelagius appeared before them, and explained his doctrine in such a manner, that he was absolved by them, in these words. "Since we are satisfied with the declarations of the monk Pelagius, here present, who acknowledges the holy doctrine, and condemns whatsoever is contrary to the faith of the church, we declare that he is in the communion of the catholic church." The celebrated Theodore of Mopsuestia was one of Pelagius's most powerful friends in the East. He was a man of profound erudition and great reputation; and tho' he wrote zealously against all heresies, yet he fell into that of Pelagius, as also of Nestorius.

On the other hand, the African bishops held a council, according to custom, in 416, at Carthage, at which Aurelius, bishop of that city, presided, where the letters of Heros and Lazarus (d) were read, and likewise the acts of the council of Carthage, by which Celestius had been condemned about five years before. After reading of them, the bishops of this council were of opinion, that Pelagius and Celestius ought to be anathematized, if they did not very plainly anathematize their errors; to the end that the sentence pronounced against them being public, it might reclaim those, at least, whom they had deceived, if they should prove incorrigible themselves. The council thought fit to communicate their

(c) The principal of these is his *Providence* in France, who happened famous piece, *De natura et gratia*. at this time to be in Palestine.

(d) These were two bishops of

judgment to the pope, Innocent I. in order to join the authority of the see of Rome to their own. They accordingly wrote to him a synodical epistle, to which they annexed the letters of Heros and Lazarus, and the acts of this last council, which contained those of the year 412. In these letters, the bishops, prompted by St. Austin, refute in a summary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Celestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth, that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shews himself an enemy to his grace, which so evidently appears by the prayers of the saints." About the same time a council was held at Milevum, composed of sixty-one bishops; who, after the example of that of Carthage, wrote to Pope Innocent, desiring him to condemn this heresy, which took away the benefit of prayer from adults, and baptism from infants. Besides these two synodical letters, another was wrote by St. Augustin, in the name of himself and four more bishops; wherein he explained the whole of Pelagius's affair more at large, and desired the Pope to order him to Rome, to examine him more minutely, and know what kind of grace it was that he acknowledged, or else to treat with him on that subject by letters; to the end that if he acknowledged the grace which the church teacheth, he might be absolved without difficulty.

These letters were answered by Innocent in January 417, wherein he joined his suffrage with theirs, and anathematizes all who say, that the grace of God is not necessary to good works, and judges them unworthy of the communion of the church, and directs them to be cut off from it as rotten members. In answer to the five African bishops, who had written to him on his being suspected of favouring Pelagianism, he says, "He can neither affirm nor deny that there are Pelagians in Rome; because if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." He adds, speaking of Pelagius, "We cannot believe he has been justified, notwithstanding that some laymen have brought to us acts, by which he pretends to have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if

“ Pelagius could have relied on his justification, he would
 “ not have failed to have obliged his judges to acquaint us
 “ with it. And even in these acts he has not justified him-
 “ self clearly, but has only sought to evade and perplex
 “ matters. We can neither approve nor blame this deci-
 “ sion. If Pelagius pretends he has nothing to fear, it is
 “ not our business to send for him, but rather his to make
 “ haste to come and get himself absolved. For if he still
 “ continues to entertain the same sentiments, whatever let-
 “ ters he may receive, he will never venture to expose him-
 “ self to our sentence. If he is to be summoned, that ought
 “ rather to be done by those who are nearest to him. We
 “ have perused the book said to be written by him, which
 “ you sent us. We have found therein many propositions
 “ against the grace of God, many blasphemies, nothing that
 “ pleased us, and hardly any thing but what displeased us,
 “ and ought to be rejected by all the world.”

Celestius, upon his condemnation at Carthage in 412, had indeed appealed to this Pope; but instead of pursuing his appeal, he retired into Palestine. Pelagius, however, who had more cunning, did not despair of bringing Rome over to his interest, by flattering the bishop of that city. The moment he learnt that things were likely to go against him in the West, he drew up a confession of faith, and sent it to Pope Innocent with a letter, which is now lost. Innocent was dead, and Zosimus had succeeded him when this apology of Pelagius was brought to Rome.

On the first notice of this change, Celestius, who had been driven from Constantinople, hastened to the West, in hopes of securing the new Pope's favour by making him his judge. He was not deceived. For Zosimus laying hold on this opportunity of drawing to his see appeals of causes adjudged elsewhere, readily admitted Celestius to justify himself at Rome. He assembled his clergy in St. Clement's church; where Celestius presented him a confession of faith, in which having gone thro' all the articles of the creed from the Trinity to the resurrection of the dead, said, “ If any
 “ dispute has arisen on questions that do not concern the
 “ faith, I have not pretended to decide them as the author of
 “ a new doctrine; but I offer to your examination what I
 “ have drawn from the source of the prophets and apostles,
 “ to the end, that if I have mistaken through ignorance,
 “ your judgment may correct and set me right.” On the subject of original sin, he continued, “ We acknowledge
 “ that children ought to be baptized for the remission of
 sins,

“ sins, agreeably to the rule of the universal church, and
 “ the authority of the gospel; because the Lord hath de-
 “ clared, that the kingdom of heaven can be given to those
 “ only who have been baptized. But we don’t pretend
 “ from thence to establish the transmission of sin from pa-
 “ rents to their children: that opinion is widely different
 “ from the catholic doctrines. For sin is not born with
 “ man; it is man who commits it after he is born: it does
 “ not proceed from nature, but from the will. We there-
 “ fore acknowledge the first, in order not to admit of sever-
 “ al baptisms; and take this precaution, that we may not
 “ derogate from the Creator.”

Celestius having confirmed by word of mouth, and several repeated declarations, what was contained in this writing, the Pope asked him, whether he condemned all the errors that had been published under his name? Celestius answered, that he did condemn them in conformity with the sentence of Pope Innocent, and promised to condemn whatever should be condemned by the holy see. Hereupon Zosimus did not hesitate to condemn Heros and Lazarus, who had taken upon them to be the chief prosecutors of the Pelagian doctrine. He deposed them from the episcopal office, and excommunicated them; after which he wrote to Aurelius, and the other bishops of Africa, acquainting them with what he had done, and at the same time sending them the acts of his synod. He complained of their having given credit too hastily to Heros and Lazarus’s letters. “ We have found,” says he, “ that their ordinations were irregular; and no ac-
 “ cusation ought to have been received from them against an
 “ absent person, who being now present, explains his faith,
 “ and challenges his accusers.” He adds, “ That if these
 “ accusers do not appear at Rome within two months, to
 “ convict him of having other opinions than those which he
 “ professed, he ought to be deemed innocent to all intents
 “ and purposes.”

Soon after this, Zosimus received a letter from Praylus, bishop of Jerusalem, successor to John, recommending to him Pelagius’s affair in affectionate terms. This letter was accompanied by another from Pelagius himself, together with the confession of faith before mentioned. In this letter Pelagius said, that his enemies wanted to asperse his character in two points; first, that he refused to baptize infants, and promised them the kingdom of heaven without the redemption of Jesus Christ; secondly, that he reposed so much confidence in free will, as to refuse the assistance of grace.

He

He rejected the first of these errors, as manifestly contrary to the gospel; and upon the article of grace he said, "We have our free-will either to sin or not to sin; and in all good works it is ever aided by the divine assistance.—We say, that all men have free-will, as well Christians as Jews and Gentiles: all of them have it by nature, but it is assisted by grace in none but Christians. In others this blessing of the creation is naked and unassisted. They shall be judged and condemned, because having free-will, by which they might arrive at faith, and merit the grace of God, they make an ill use of this liberty. The Christians will be rewarded, because they, by making a good use of their free-will, merit the grace of the Lord, and observe his commandments." His confession of faith was like that of Celestius. On baptism he said, "We hold one single baptism, and we assert that it ought to be administered to children in the same form of words as to adults." Touching grace, he said, "We confess a free-will; at the same time holding, that we stand continually in need of God's assistance; and that those are equally mistaken, who say with the Manichees, that man cannot avoid sinning; and those who say with Jovinian, that man cannot sin." He concluded with these words: "Such, blessed Pope, is the faith which we have learned in the catholic church, the faith which we have always held, and still continue in. If any thing contained therein shall not have been explained clearly enough, or not with sufficient caution, we desire that you would correct it; you who hold the faith, and the see of Peter. If you approve of my confession of faith, whoever pretends to attack it, will shew either his ignorance or his malice, or that he is not orthodox; but he will not prove me an heretic."

These writings being read publicly at Rome, neither the Pope, nor any that were present, found them at all different from the doctrine of the church. They were filled with joy and admiration; scarce could they refrain from tears, so deeply were they concerned to find, that men whose faith was so pure, had been so much slandered. In their opinion, these writings spoke of nothing but the grace and assistance of God. Heros and Lazarus, whose characters had suffered in other respects, appeared to them two wrong-headed men, who aimed at nothing but disturbing the church's peace. In this juncture Zosimus wrote a second letter to Aurelius, and to all the bishops of Africa, more formidable than the first. He there signifies to them, that he is satisfied with

Pelagius

Pelagius and Celestius's confession of faith, and persuaded of their sincerity. He triumphs on his discovery of their innocence, and exclaims against Heros and Lazarus.

This letter coming to the hands of Aurelius, the next year, 418, he assembled some bishops, who at first were quite amazed at the bishop of Rome's vivacity; but recovering from their surprize, they firmly maintained the judgment they had given, and which had been confirmed by Innocent I. At the head of their decrees they put a second letter to Pope Zosimus, in which they addressed him in these terms: "We have ordained that the sentence given by the Venerable bishop Innocent shall subsist, until they shall confess without equivocation, that the grace of Jesus Christ does assist us not only to know, but also to do justice in every action; insomuch, that without it we can neither think, say, or do any thing whatever that belongs to true piety." They added, "That Celestius's having said in general terms, that he agreed with Innocent's letters, was not satisfactory in regard to persons of inferior understandings, but that he ought to anathematize in clear terms all that was bad in his writings, lest many should believe, that the apostolical see had approved his errors, rather than be persuaded that he had reformed them." The bishop of Africa likewise reminded Pope Zosimus of his predecessor's decision in relation to the council of Diospolis; shewed him the artifice made use of in the confession of faith which Pelagius had sent to Rome, and refuted after their manner the cavils of the heretics. And as Zosimus had reprimanded them for having too easily given credit to the accusers of Celestius, they justified themselves at his expence, by shewing him that he himself had been too precipitate in this affair. Moreover, they declared flatly, that this cause arising in Africa, and having been judged there, Celestius could have no right to appeal from thence, nor the Pope to take cognizance of it; to which they added a protest, to prevent Zosimus attempting to pronounce any sentence by default in favour of Celestius and Pelagius.

His Holiness, either through a persuasion that these heretics had dealt insincerely with him, or finding it prudent to yield to the necessity of the occasion, upon the receipt of this letter, issued out a formal and authentic condemnation of the Pelagians, founded on Celestius's having absented himself from Rome; and excommunicated the two heretics, leaving them however in the class of penitents, in case they
abjured

abjured their errors. All the Roman clergy approved of this judgment. The holy father applied also to the emperor Honorius, requesting him to cause all heretics to be driven out of Rome; in compliance to which, the emperor gave a rescript at Ravenna, April 30, 418, directed to the pretorian prefect of Italy, who, in consequence thereof, issued his ordinance jointly with the pretorian prefect of the East, and the prefect of Gaul, purporting, that all such as shall be convicted of this error shall suffer perpetual banishment, and be confiscated of all they have. Moreover, the Pope vigorously prosecuting his design to extirpate the friends of Pelagius, caused all the bishops to be deposed who would not subscribe the condemnation of the new heresy, and drove them out of Italy by virtue of the laws of the empire. Atticus, bishop of Constantinople, likewise rejected their deputies. They were driven from Ephesus; and Theodotus bishop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Palestine, where he had taken refuge from the emperor's rescript.

We have no certain account of him after this; but there is reason to believe, that he returned to England, and spread his doctrine there, which induced the bishop of Gaul to send thither St. German of Auxerre, in order to refute it. However that be, 'tis certain the Pelagian heresy, as it is called, spread itself both in the East and West, and took so deep root, that it subsists to this day in different sects, who all go by the general name of Pelagians.

This Herefiarch wrote several things, among which are, A treatise upon the Trinity; A commentary on St. Paul's epistles, which was annexed to those of St. Jerome, and was long thought to be written by him; A book of eclogues, or spiritual maxims; several letters, among which is one addressed to a virgin, named Demetrias, which is printed in the works of St. Jerome; several pieces in his own defence; and a treatise De libero arbitrio. St. Augustin was his chief antagonist, and cardinal Noris wrote the history of Pelagianism.

PELISSON (Paul) a French academician, and called by

Bayle Dict.
PELISSON.

Nicéron.
tom. ii.

Mr. Bayle one of the finest geniuses of the 17th century, was descended from an ancient and distinguished family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the Protestant religion, which was her own; and sent him to Castres to learn the belles lettres of Morus, a learned Scotsman, who was principal

principal of a college of the Protestants there, and father of the famous Alexander Morus. At twelve years of age, he was removed to Montauban to study philosophy; and from thence to Toulouse, where he applied himself to the law. He acquired a good knowledge of the Latin, Greek, Spanish, and Italian languages, taking care all the while to cultivate his own, the French; and read the best authors in them all. His love for the belles lettres did not however, as it usually does, make him neglect his destined province, the law; which he plied so diligently, as to publish, when he was not quite one and twenty, a Commentary upon the Institutes of Justinian. It was printed in French at Paris 1645, in 12mo.

Some little time after, he came to Paris; where the celebrated Conrart, to whom he had been recommended by the Protestants of Castres, introduced him to the gentlemen of the academy, who assembled at his house: but Pelisson soon returned to Castres, the residence of his family, and applied himself to the business of the bar. He had excited the admiration of all about him, and was going on in a most flourishing way, when the small-pox seized him, and disfigured his countenance so terribly, that his most intimate acquaintance could not know him. This misfortune afflicted him sensibly, and determined him to return to Paris, to seek for consolation among the Muses and the learned; and at length he settled there. He contracted a friendship with the celebrated Mademoiselle de Scudery, which grew to such an height, that for many years, as it is said, they did not fail either to see or write to each other every day.

In 1652 he became secretary to the King, and the same year read his "History of the French academy, from its establishment in 1635 to the year 1652," to that society. He read it, when it was only in manuscript, at their request, in a full assembly: and they some time after decreed, in honour of him, that the first vacant place in the academy should be bestowed on him; and that in the mean time he should be empowered to come to all the meetings, and give his vote as an academician; with the following clause, that the like favour could not hereafter be indulged any person, upon any consideration whatever. This work of Pelisson, which has always been reckoned a masterpiece, was printed at Paris in 1653, octavo.

Fouquet, superintendant of the finances, who well knew his merit and talents, made him his first clerk and confidant in 1657; and Pelisson, though much to his detriment, always preserved the utmost attachment to him. Two years

after,

See SAR-
RASIN.

after, he was made master of the accounts at Montpellier, and in his journey to that place passed through Pezenas; where he visited the tomb of his friend Sarrafin, and with many tears had a mass said over it. He was scarce returned to Paris, when the disgrace of his patron Fouquet involved him in much trouble; insomuch that, in 1661, he was sent to the Bastile, and was confined there above four years. Though a very strict watch was set over him, he found means to correspond with his friends, and even with Fouquet himself, from whom he also received letters. He used his utmost endeavours, and employed a thousand arts, to serve this minister; and he composed in his behalf three famous pleadings, which, Voltaire says, "resemble those of the Roman orator, the most of any thing in the French language. They are like many of Cicero's Orations: a mixture of judicial and state affairs, treated with an art void of ostentation, and with all the ornaments of an affecting eloquence." In the mean time, the public was so convinced of his innocence, and he was so esteemed in the midst of his misfortunes, that the learned Tanequil Faber dedicated his edition of Lucretius to him; and the very day that leave was given to see him, the duke de Montausier, and other persons of the first distinction, went to visit him in the Bastile.

Siecle de
Louis XIV.
ch. 29.

He was set at liberty in 1666; and two years after, had the honour to attend Lewis XIV. in his first expedition against the United Provinces, of which he composed a fine account. "His genius," says Voltaire, "enabled him to write well, but did not prevent him from flattering his hero." In 1670, he abjured the Protestant religion; for which, it is said, he was prepared, during his imprisonment, by reading and remarking upon books of controversy. Voltaire says, "he had the good fortune to be convinced of his errors, and to change his religion at a time when that change opened his way to fortune and preferment." He took the ecclesiastical habit, obtained several benefices, and the place of master of the requests. The King settled on him a pension of 6000 livres; and towards the year 1677, intrusted him with the revenues of some abbies, to be employed in converting the Hugonots. He shewed great zeal in this work; and in 1686, the year after the revocation of the edict of Nantes, added the use of his pen to other means. He published *Reflexions sur les differens de la Religion*; a new edition of which came out in 1687, augmented with an "Answer to the Objections from England" and

Ibid. ch. 9.

Ibid. ch. 32.

“and Holland,” in the same language. He employed also his intervals of leisure for many years, in writing a large controversial volume upon the sacrament; but did not live to finish it. Much subtlety of genius is seen in his writings, upon religious matters; and that, says Mr. Bayle, was all he could put into it.

He died at Versailles the 7th of February 1693, and created a mighty tumult among those who have nothing to do but gossip and prate, by refusing to make a confession of his sins in his last illness. Mademoiselle de Scudery, his intimate friend, was grieved at the report, and desired the bishop of Meaux to inform her of the true state of the affair; who wrote her word, and his letter was afterwards published, that Pellisson had sent for a confessor, but that a defluxion choaked him ere he could arrive. So said the Catholics: the Protestants pretended, that he died secretly in their religion; and his enemies gave out, that he had no religion at all, but was only a time-server, who thought the religion of his prince, and that which was most subservient to his ambition, always the best.

His works have been published together since his death: there is among them a Preface he had written to the works of Sarrafin, which is reckoned a masterpiece in its way. He was, says Voltaire, “an indifferent poet, but a man of great eloquence and learning.”

Siecle de
Louis XIV.
tom. ii. at
the end.

PELL (John) an eminent English mathematician, was descended of an ancient family in Lincolnshire. His grandfather and father, who were both of his name, lived at Southwyke in Suffex, the latter being minister of that place, and dying when he was but five or six years old; and his mother was of the family of the Hollands in Kent. He was born at Southwyke March 1, 1610, and educated in grammar learning at the free school, then newly founded at Stenning, a market-town in Suffex, under Mr. John Jefferies. At the age of thirteen, he was sent to Trinity college in Cambridge, being then as good a scholar as most masters of arts in that university: but though he was eminently skilled in the Greek and Hebrew languages, he never offered himself a candidate at the election of scholars or fellows of his college. His person was handsome, and the habit of his body strong; and therefore scarce ever using recreations, he prosecuted his studies with the more application and intenseness. In 1629, he drew up the Description and Use of the Quadrant, written for the Use of a Friend, in two Books;

Athen.
Oxon. Ge-
neral Dic-
tionary.

the original MS. of which is still extant among his papers in the royal society; and the same year he held a correspondence with Mr. Henry Briggs on logarithms (A). In 1630 he wrote *Modus supputandi Ephemerides Astronomicas* (quantum ad motum solis attinet) paradigmata ad an. 1630 accommodato; and A Key to unlock the Meaning of Johannis Trithemius, in his Discourse of Steganography; which key Mr. Pell the same year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. In the same year he took the degree of master of arts at Cambridge, and the year following was incorporated in the university of Oxford; and on the 7th of June wrote a letter to Mr. Edmund Wingate on logarithms; and October 5, 1631, wrote, *Commentationes in Cosmographiam Alstedii*. July 3, 1632, he married Ithamaria (B), second daughter of Mr. Henry Reginolles of London, by whom he had four sons and four daughters. March 6, 1633-4, he finished his *Astronomical History of Observations of heavenly Motions and Appearances*; and on the 10th of April following, his *Eclipticus Prognosta*; or, *The Eclipse Prognosticator, or Foreknower of the Eclipses*; teaching how, by Calculation, to foreknow and foretell all sorts of Eclipses of the heavenly Lights. In 1634 he translated *The everlasting Tables of heavenly Motions, grounded upon the Observations of all Times, and agreeing with them all*; by Philip Lansberg, of Ghent in Flanders; and set forth by himself in Latin, now turned into English, and from the sexagical to the decimal Subdivisions, for the more Ease in Calculation. And on the 12th of June the same year, he committed to writing, *The Manner of deducing his Astronomical Tables out of the Tables and Axioms of Philip Lansberg*. March 9, 1634-5, he wrote A Letter of Remarks on Mr. Gellibrand's Discourse mathematical on the Variation of the magnetic Needle; and on the 3d of June following, another on the same subject.

His eminence in mathematical knowledge was now so great, that he was thought worthy of a professor's chair in that science; and upon the vacancy of one at Amsterdam in 1639, by the death of Hortensius, Sir William Boswell, the English resident with the States-General, made use of his interest, that he might succeed in that professorship (C); which was not filled up till above four years after, in De-

(A) There is extant a letter of Mr. Briggs to him. Birch's Hist. of R. S. vol. iv. p. 444.

(B) Her name is sometimes written Athamar. Id. ibid.

(C) MS. note of Dr. Fell.

cember in 1643, when Mr. Pell was chosen to it. The year following, he published, in two pages in 4to, A Refutation of Longomontanus's discourse, *De vera circuli mensura*, printed at Amsterdam in 1644 (D).

In June 1646, he was invited by the prince of Orange to be professor of philosophy and mathematics at Breda, in the college newly founded there by his Highness, with the offer of a salary of 1000 guilders a-year (E); which he accepted of; and upon his removal to Breda, was eased of the professorship of philosophy, and discharged only the duties of that of mathematics, which he did, as he had done before at Amsterdam, with great success and reputation.

His *Idea Matheseos* (F), which he had addressed to Samuel Hartlib, Esq; who in 1639 had sent it to Mons. Des Cartes and Father Merfennas, was printed in 1650 at London, in 12mo, in English, with the title of *An Idea of Mathematics*, at the end of Mr. John Durie's Reformed Library-keeper.

He left Breda, and returned to England in 1652; and in 1654 was sent by the protector Cromwell agent to the protestant cantons in Switzerland, his instructions being dated March 30th of that year. His first speech in Latin to the deputies of Zurich was on the 13th of June following; and he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of resident. Being recalled by the protector, he took his leave of the cantons in a Latin speech at Zurich on the 23d of June 1658; but returned to England so short a time before the Protector's death, that he had no opportunity of an audience of him.

In his negotiations abroad, he did no ill service to the interests of K. Charles II. and the church of England; and after the restoration, he entered into holy orders, being ordained deacon March 31, 1661, and priest in June following, by Dr. Robert Sanderson, bishop of Lincoln; and on

(D) Mr. Pell's Refutation was dated Aug. 1, 1644, and concludes thus: Abunde igitur sufficit hæc unica pagella tot chartis librisque aliquoties editis refutandis; triumque horularum spatio nostra premens vestigia, post pauculas multiplicationes et divisiones, tot annorum incredibiles Longomontani labores prorsus periisse videbit. Ita censo Johannes Pellius, Coritano reg-

nus, Anglus, matheseos in illustri Amstelodamensium gymnasio professor. Calendis sextilibus, anno 1644.

(E) Letter of Mr. Pell to Sir Charles Cavendish, from Amsterdam, 9th July, 1646, N. S.

(F) It is printed by Mr. Hooke, in his Philosophical Transactions, No. 5. p. 127, and in our author's chef d'œuvre.

the 16th of that month, was instituted to the rectory of Fobbing in Essex, given him by the king (G). On the 5th of December following, he brought into the upper house of convocation the calendar reformed by him, assisted by Mr. Sancroft, afterwards archbishop of Canterbury. In 1663, he was presented by Dr. Gilbert Sheldon, bishop of London, to the rectory of Laingdon in Essex, to which he was instituted on the 23d of July. Upon the promotion of that bishop to the see of Canterbury in the next month, he became one of his Grace's domestic chaplains, being then doctor of divinity, and expected, as Mr. Wood tells us, to be made a dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a rector. The truth is, he was a shiftless man as to worldly affairs; and his tenants and relations dealt so unkindly by him, that they cozened him of the profits of his parsonage, and kept him so indigent, that he wanted necessaries, even ink and paper, to his dying day. He was for some time confined to the King's-bench prison for debt; but in March 1682, was invited by Dr. Whitler to live in the college of physicians, where he continued till June following, when he was obliged, by his ill state of health, to remove to the house of a grandchild of his in St. Margaret's church-yard, Westminster. He died at the house of Mr. Cothorne, reader of the church of St. Giles's in the Fields, in Dyot street in that parish, on Saturday 12th December, 1685, and was interred by the charity of Dr. Richard Busby, master of Westminster school, and Dr. John Sharp, rector of St. Giles's church, in the rector's vault under that church. He was declared a fellow of the royal society May 20, 1630, by the council, soon after the granting of the second charter to the society (H). He published some other things not yet mentioned, a list of which is inserted below (I). Some of his

(G) Kennet's Register and Chronicle, p. 575.

(H) Birch's Hist. of R. S. vol. 1.

(I) These are, (1.) An Exercitation concerning Easter, without his name; edit. 1644, 4to. (2.) A Table of ten thousand square numbers, namely of all the square numbers between 0 and 100 millions, and of their sides or roots, which are all the whole numbers between 0 and 10,000; with an Appendix, concerning the endings or last fi-

gures of all square numbers; Lond. 1672, folio. (3.) An Inaugural Oration at his entering upon the professorship at Breda. (4.) He made great alterations and additions to Rhonius's Algebra, printed at London 1668, 4to, under the title of An Introduction to Algebra; translated out of the High Dutch into English by Thomas Brancker, M. A. much altered and augmented by D. P. [Dr. Pell]. Also, A Table of odd numbers less than one hundred

his manuscripts were left by him at Brereton in Cheshire; where he resided some years, being the seat of William lord Brereton, who had been his pupil at Breda: a great quantity of the rest came after his death into the hands of Dr. Busby; which Mr. Hooke reporting to the royal society, Feb. 10, 1685-6, was desired to use his endeavours to obtain those papers for the society; but they continued buried under dust, and mixed with the papers and pamphlets of Dr. Busby, in four large boxes, till June 1755; when Dr. Birch, secretary to the royal society, procured them for that body, by means of the Reverend Richard Widmore, M. A. librarian of the church of St. Peter's, Westminster, from the trustees of Dr. Busby. The collection contains not only Dr. Pell's mathematical papers, letters to him, and copies of those from him, &c. but likewise several manuscripts of Mr. Walter Warner, the philosopher and mathematician, who lived in the reigns of the Kings James I. and Charles I. Our author first invented the method of ranging the several stops of an algebraical calculus in a proper order, in so many distinct lines, with the number affixed to each stop, which is of excellent use in that art.

hundred thousand, shewing those that are incomposite, and resolving the rest into their factors or coefficients; supplanted by the same Tho. Brancker. A copy of this book, with many corrections and improvements of Dr. Pell, is amongst his papers in the royal society. He demonstrated the tenth book of Euclid; which piece was in MS. in the library of the lord Brereton in Cheshire; as likewise Archimedes's *Vaquirre*, and the greatest part of Diophantus's six books of arithmetic; of which au-

thor he was preparing, in August 1644, a new edition, in which he would have corrected the translation, and made new illustrations. He designed likewise to publish an edition of Apollonius's, but laid it aside in May 1645, at the desire of Golius, who was engaged in an edition of that writer from an Arabic MS. given him at Aleppo eighteen years before. Letters of Mr. Pell to Sir Charles Cavendish, in the royal society.

PELLEGRINO Tifaldi, called otherwise PELEGRINO da Bologna, where he was born. He was the son of an architect of Milan, and had such a genius for the sciences, that of himself he designed several things at Rome and Bologna, and became one of the best masters of his time in the arts of painting, and architecture, both civil and military. He first shewed his capacity at Rome, and acquired a reputation there: but whatever success his works had, the workman was very unfortunate, either for that he did not know what price to set on his pieces, or that he could never be contented. He was so chagrin'd at his ill fortune, that he would often be-

moan it; and one day pope Gregory XIII. going out at the gate Angelica to take the air, and happening to leave the common road, heard a complaining voice, which seemed to come from behind a bush; he followed it by little and little, till he saw a man lying on the ground under a hedge. The pope came up to him, and finding it was Pellegrino, asked him why he complained so. "Your holiness sees, answers" Pellegrino, a man in despair: I love my profession; I "spare no pains to understand it: I work with assiduity, and "endeavour to finish my pieces so much, that I am never "satisfied with what I have done; yet all my pains is to no "purpose. I am so little rewarded for it, I have scarce "wherewithal to live. Not being able therefore to bear this "hard luck, I wandered hither with a full resolution to starve "myself, rather than endure so great misery any longer." The pope chid him severely; and having at length brought him to himself, promised him his assistance in all things: and the business of painting not turning to account, his holiness advised him to apply himself to architecture, in which he had already shewn his skill, giving him assurances he would employ him in his buildings. Pellegrino followed the advice, and became a great architect, a great engineer, and built several stately palaces, which might have contented him, had he been more out of love with the world than he was. Returning into his own country, cardinal Borromeo sent for him to Pavia, where he built the palace de Sapienza, and was chosen by the citizens of Milan to be superintendant of the building they were about to add to their cathedral church. From thence Philip II. invited him to Spain, to direct the painting and architecture of the Escorial. He painted a great deal there, and so pleased the king, that his majesty gave him a purse of a hundred thousand crowns, and honoured him with the title of marquis. Pellegrino, loaden with riches and honour, returned to Milan, and died there in the beginning of the pontificate of Clement VIII. at the age of about threescore and ten.

De Piles.

PELLEGRINO of Modena, a celebrated Italian painter, bred under Raphael, who worked, with other disciples of that inimitable master, in the paintings of the Vatican, and made several pictures of his own at Rome. After Raphael's death he returned to Modena, and followed his business with industry and success till his death, which was occasioned by some wounds which he received in endeavouring to rescue his

his son, who had committed a murder in one of the public De Piles. streets of that city.

PEMBROKE (Thomas) a good English painter, the disciple of Larroon, whose manner he imitated; he performed well both in portraits and history. He painted several pictures for the earl of Bath, in conjunction with one Mr. Woodfield, a disciple of Fuller. Mr. Pembroke died in London, in the twenty-eighth year of his age, about thirty years ago.

PENN (William) an illustrious person among the quakers, and founder of the flourishing colony of Pennsylvania in North-America, was the son of Sir Willian Penn, knight, admiral of England, and one of the commanders at the taking of Jamaica. To give some little account of Sir William, before we proceed to his son, we find from his epitaph in Redcliffe church in Bristol, that he was born at Bristol in 1621, of an ancient family; addicted from his youth to maritime affairs; made captain at the age of twenty-one; rear-admiral of Ireland at twenty-three; vice-admiral of Ireland at twenty-five; admiral to the Straits at twenty-nine; vice-admiral of England at thirty-one, and general in the first Dutch war at thirty two. Whence returning in 1655, he was made a parliament-man for the town of Weymouth; in 1660, commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice admiral of Munster, and a member of that provincial council; in 1664, chief commander under the duke of York, in that signal and successful fight with the Dutch fleet. Then he took leave of the sea, but continued still his other employs till 1669, when through bodily infirmities he withdrew to Wanstead in Essex, and there died the 16th of December 1670. In Thurloe's state-
papers, there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in September 1655. He arrived at Portsmouth in August, and from thence wrote to Cromwell, who returned him no answer: and upon his first appearing before the council, he was committed to the Tower for leaving his command without leave, to the hazard of the army; but soon after discharged.

His son William, the subject of the present article, was born in the parish of St. Catherine near the Tower of London, the 14th of October 1644, and educated at the school of Chigwell in Essex; " where, at eleven years of age, says

Athen. Ox.
vol. ii. Life
of William
Penn, pre-
fixed to his
works. Gen.
Dictionary.

Page 170.

“ Mr. Wood, being retired in a chamber alone, he was so suddenly surpris'd with an inward comfort, and (as he thought) an external glory in the room, that he has many times said, how from that time he had the seal of divinity and immortality; that there was also a God, and that the soul of man was capable of enjoying his divine communications.” Mr. Penn says himself, in his Travels, that the Lord first appeared to him about the twelfth year of his age, anno 1656; and that, betwixt that and the fifteenth, the Lord visited him, and gave him divine impressions of himself.” Afterwards he went to a private school on Tower-Hill, and had likewise the advantage of a domestic tutor. In 1660, he was entered a gentleman commoner of Christ-Church in Oxford, where he continued two years, and delighted much in manly sports at times of recreation: but mean while being influenced by the preaching of one Thomas Loe, a quaker, he and some other students withdrew from the national form of worship, and held private meetings, where they prayed and preached among themselves. This giving great offence to the governors of the university, Mr. Penn was fined for non-conformity; and continuing still zealous in his religious exercises, was at length expelled his college.

Travels,
p. 170.

Upon his return home, he was severely treated by his father on the same account: he says, that “ he was whipped, beaten, and turned out of doors by him in 1662.” The father’s passion however abating, Mr. Penn was sent to France, in company with some persons of quality, where he continued a considerable time, and returned well skilled in the French language, and with a very polite and courtly behaviour. Then he was admitted of Lincolns-Inn, with a view of studying the law, and there continued till the plague broke out in 1665. In 1666, his father committed to his care a considerable estate in Ireland, which occasioned his residence in that kingdom; where, instead of frequenting the amusements of the place, he fell into a serious and retired way of living; and by the preaching of the above mentioned Thomas Loe at Cork, was prevailed on to profess himself publicly a quaker. Other reasons, as we learn from Wood, were then assigned for his profession; as, the loss of his mistress, a fine young lady at Dublin; or, as some said, because he refused to fight a duel: but he was doubtless rivetted in it thoroughly, before his journey to Ireland. He now attended their meetings constantly: in one of which, at Cork in November 1667, he, with many others, was apprehended and imprisoned.

imprisoned; but upon writing a letter to the earl of Orrery, was soon after discharged. His father, hearing of his having embraced quakerism, sent for him to England; and finding him too much fixed to be brought to a compliance with the fashion of the times, seemed inclinable to have borne with him in other respects, provided he would be uncovered in the presence of the king, the duke, and himself. Mr. Penn betook himself to supplication and fasting, to know the divine will and pleasure upon this head; after which, refusing to comply, he was by his father turned out of doors a second time, who yet retained so much fatherly affection for him, as secretly to endeavour his discharge, whenever he was imprisoned for frequenting the quakers meetings.

In 1668, he became a preacher among the quakers; and the same year published his first piece, with this title, "Truth exalted: in a short but sure testimony against all those Religions, Faiths, and Worships, that have been formed and followed in the darkness of Apostacy; and for that glorious light, which is now risen and shines forth in the Life and Doctrine of the despised Quakers, as the alone good old Way of Life and Salvation. Presented to Princes, Priests, and People, that they may repent, believe, and obey. By William Penn, whom Divine Love constrains in an holy contempt to trample on Egypt's glory, not fearing the King's wrath, having beheld the Majesty of Him who is invisible." The same year he was committed close prisoner to the Tower of London, where he wrote several pieces; and being discharged after seven months imprisonment, went in 1669 to Ireland, where he preached among the quakers, and continued to write in defence of his new religion. Returning to England, and the conventicle act prohibiting the meetings of dissenters under severe penalties, he was committed to Newgate in August 1670, for preaching in Grace-Church Street: but, being tried for that offence at the Old Baily, was acquitted by the jury. On the 16th of September the same year, his father died; and being perfectly reconciled to him, left him an estate of 1500 l. per annum, in England and Ireland. About this time he held a public dispute, concerning the universality of the Divine Light, with Mr. Jeremy Ives, an Anabaptist teacher, at West-Wicomb in Buckinghamshire. The 5th of February 1670-71, he was committed again to Newgate for preaching publicly, where he continued six months. After his discharge, he went to Holland and Germany, but seems not to have made any stay.

In the beginning of 1672, he married the daughter of Sir William Springett, formerly of Darling in Suffex, who had been killed during the civil wars at the siege of Bamber; and soon after his marriage, settled with his family at Rickmersworth in Hertfordshire. He continued from time to time to publish variety of tracts, as he found it necessary to support the cause of quakerism. In 1677, he travelled again into Holland and Germany, in order to propagate the New Light; and had frequent conversations with the princess Elizabeth, daughter of the queen of Bohemia, and sister to the princess Sophia, grandmother to his late majesty George II. The princess Elizabeth was a great admirer of philosophy and poetry, and wrote several letters to Mr. Penn, which he inserted in his Travels, published in 1694, 8vo.

In 1681, king Charles II. in consideration of the services of Sir William Penn, and sundry debts due to him from the crown at the time of his decease, granted Mr. Penn and his heirs, by letters-patent, the province lying on the west-side of the river Delaware in North-America, and made them absolute proprietors and governors of that country. The name too was changed in honour of Mr. Penn, from that of the New Netherlands to that of Pensylvania, it having been a sylvia, or country overgrown with woods. Upon this, he published "A Brief Account of the Province of Pensylvania," 1681, folio; with the king's patent, and other papers, describing the country and its produce, proposing an easy purchase of lands, and good terms of settlement for such as were inclined to remove thither. He drew up likewise, "The fundamental Constitutions of Pensylvania," in twenty-four articles; and also, "The Frame of the Government of the Province of Pensylvania." Many single persons, and some families out of England and Wales, went over; and having made and improved their plantations to good advantage, the governor, in order to secure the new planters from the native Indians, appointed commissioners to confer with them about land, and to confirm a league of peace, which they accordingly did. In August 1682, he embarked for Pensylvania, accompanied by many persons, especially quakers; and during his abode there, took all proper measures to cause his infant colony to thrive and flourish. He planned his new town of Philadelphia in the most elegant manner. It consists of eight streets of two miles, and sixteen streets of one mile each in length, cutting each other at right angles, with proper spaces for public buildings. Mr. Penn caused "An Ac-
count

count of the City of Philadelphia in the Province of Pennsylvania, newly laid out, with a Portraiture or Platform thereof," to be printed at the end of his "Letter to the Committee of the Free Society of Traders of the Province of Pennsylvania, residing in London, containing a general Description of the said Province, its soil, air, water," &c. London, 1682. The year before, he had been elected fellow of the Royal Society.

He returned to England in August 1684; and James II. coming soon after to the throne, he was taken into a very great degree of favour with his Majesty. He had indeed enjoyed the same while that king was duke of York; and this exposed him so strongly to the imputation of being secretly a papist, that even Tillotson suspected him. They had a correspondence upon this head, which is printed in Penn's Life; the result of which was, that Tillotson owned himself "fully satisfied, that there was no just ground for that suspicion, and therefore did heartily beg his pardon for it." Notwithstanding this, throughout king James's reign, "many suspected, says Burnet, that William Penn was a concealed papist. It is certain he was much with Father Petre, and was particularly trusted by the earl of Sunderland. In 1686, he went over to Holland, to persuade the prince of Orange to come into king James's measures, and had two or three long audiences of him upon that subject:—but his negotiation with the prince had no effect. He was, adds Burnet, a talking, vain man, who had been long in the king's favour. He had such an opinion of his own faculty of persuading, that he thought none could stand before it; though he was singular in that opinion; for he had a tedious luscious way, that was not apt to overcome a man's reason, though it might tire his patience."

Hist. of his
own Times,
vol. i. folio.

At the Revolution, being suspected of disaffection to the government, and looked upon as a papist or jesuit, under the mask of a quaker, he was examined before the privy-council in December 1688, and obliged to give security for his appearance the first day of the next term, which was then continued to Easter term, on the last day of which he was discharged. In 1690, when the French fleet threatened a descent on England, he was again examined before the council, upon an accusation of corresponding with the late king James II. and was held upon bail for some time, but discharged in Trinity term. He was attacked a third time the same year, and Burnet represents him as deeply involved in the plot with lord Preston and others, insomuch that he was deprived

deprived of the privilege of appointing a governor for Pennsylvania, till upon his vindication of himself, he was restored to his right of government. He designed now to go over a second time to Pennsylvania, and published Proposals in print for another settlement there, when a fresh accusation appeared against him, backed with the oath of one William Fuller, who was afterwards declared by the parliament a notorious impostor, a cheat, and false accuser. A warrant was granted for Mr. Penn's apprehension, which he narrowly escaped at his return from George Fox's funeral, on the 16th of January 1690; upon which he concealed himself for two or three years, and during his recess wrote several pieces. At the end of 1693, through the interest of lord Somers and others, he was admitted to appear before the king and council, when he represented his innocence so effectually, that he was acquitted.

His wife dying in February 1693-4, he married another, the daughter of a Bristol merchant, in March 1695-6, by whom he had four sons and one daughter; and the month after, his eldest son by his former wife died of a consumption, in his twenty-first year. In 1697, there being a bill depending in the House of Lords against Blasphemy, he presented to the House, "A Caution requisite in the Consideration of that Bill:" In which he advised, that the word **BLASPHEMY** might be so explained, as that no ambiguous interpretation might give occasion to malicious persons to prosecute, under that name, whatever they should be pleased to call so: but the bill was dropped. In April 1698, he set out from Bristol, where he then lived, for Ireland; and, the winter following, resided at Bristol. In August 1699, he embarked with his family for Pennsylvania; but, during his absence, some persons endeavoured to undermine both his and other proprietary governments, under pretence of advancing the prerogative of the crown; and a bill for that purpose was brought into the House of Lords. His friends, the proprietors and adventurers then in England, immediately represented the hardship of their case to the parliament, soliciting time for his return to answer for himself, and accordingly pressing him to come over as soon as possible; he, seeing it necessary to comply, summoned an assembly at Philadelphia; to whom, on the 15th of September 1701, he made a speech, declaring the reasons of his leaving them; and the next day took shipping for England, where he arrived about the middle of December. After his return, the bill, which, through the sol-
licita-

licitations of his friends had been postponed the last sessions of parliament, was wholly laid aside.

Upon the accession of queen Anne to the throne, he was in great favour with her, and often at court; and for his conveniency took lodgings, first at Kensington, afterwards at Knightsbridge, where he resided till 1706, and then removed with his family to a convenient house about a mile from Brentford. In 1707, he was involved in a law-suit with the executors of a person who had formerly been his steward; but his cause, though many thought him aggrieved, was attended with such circumstances, that the Court of Chancery did not think proper to relieve him; upon which account he was obliged to live in the Old Baily, within the rules of the Fleet, till the matter in dispute was accommodated. Then it seems to have been, that he mortgaged the province of Pennsylvania for 6600 l. In 1710, the air of London not agreeing with his declining constitution, he took a seat at Rushcomb near Twyford in Buckinghamshire, where he spent the remainder of his life. In 1712, he was seized at distant times with three several fits, supposed to be apoplectic; by the last of which his understanding and memory were so impaired, as to render him incapable of public action for the future. He did not die, however, till the 30th of July 1718, in his seventy fourth year, when he was buried at Jordans in Buckinghamshire, where his former wife, and several of his family, had been buried.

He wrote a vast number of things. Dr. Henry More has said, that our author, in his piece, intitled, "No Cross No Crown," has treated the subject of a future life, and the immortality of the soul, with a force and spirit equal to most writers: and in a letter to Mr. Penn, concerning baptism and the Lord's Supper, and some usages of the quakers, he remarks, that "he had perused some of Mr. Penn's writings, and met with several excellent passages in them, that are very expressive of a vigorous resentment and experience of what appertains to life and holiness." All his works were collected together, and printed at London, 1726, in two volumes folio, with an account of his life prefixed to them. One of the hardest adversaries he had was George Keith, once of his persuasion, who published "The Deism of William Penn and his Brethren, destructive to the Christian Religion, exposed and plainly laid open," London 1699, 8vo."

Philosophical Works,
v. ii. p. 748.

Ward's Life
of Dr. Henry
More,
p. 311.
1710, 8vo.

PENNI (Giovanin Francisco) surnamed Il Fattore, given him on account of his good husbandry in managing Raphael's expences, when he lived with him, which was to the time of his death, Julio Romano being his fellow-disciple. He was very skilful, especially in designing. He has done a great many things from Raphael's thoughts, which pass for that master's own, particularly in the palace of Chigi, as one may observe by examining them with attention. He had a particular inclination for landisks; with which his genius concurring, he painted very well, and enriched them with fair buildings.

After Raphael's death, he associated with Julio Romano, and Pierino del Vaga. These three finished what Raphael left imperfect; as well the history of Constantine, as other works in the palace of Belvedere. But this triumvirate separated, on occasion of a copy that the pope would have to be done of the picture of the transfiguration, which was designed for the court of France. Upon this separation, Fattore went to Naples, intending to work for the marquis del Vasto; but his constitution being very delicate and tender, he did not live long enough to do much there. He died in the fortieth year of his age, anno 1528. He had a brother called Luca Penni, who worked a while with Pierino del Vaga his brother-in-law, at Genoa, and other places of Italy. He went thence into England, where he did several things for king Henry VIII. and for some merchants. He was also employed by Francis I. at Fontainebleau, and at last applied himself to graving.

Niceron,
tome i.

PERIZONIUS (James) a very learned German, was of a family originally of Teutorp, a small town in Westphalia: their name was Voorbrock; but being changed for Perizonius, a Greek word of the same import, by one who published an Epithalamium with this name subscribed, it was retained by the learned part of the family ever after; while the rest, who followed other professions, kept the ancient name of Voorbrock. Anthony Perizonius was rector of the school of Dam, professor of divinity and the Oriental languages, first at Ham, and afterwards at Deventer; at which last place he died in 1672, in his forty-sixth year. He published in 1669, in 12mo, a learned treatise, intitled, De Ratione studii Theologici.

James Perizonius, the eldest son of Anthony, was born at Dam the 26th of October 1651; and studied first under Gifbert

bert Cuper at Deventer; and was afterward, in 1671, removed to Utrecht, where he attended the lectures of the excellent Grævius. His father designed him for the study of divinity and the ministry; but, dying in 1672, left our author to pursue his natural inclination and taste, which lay towards polite learning, history, and antiquity. With this view, he went in 1674 to Leyden, where he continued his studies under Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft; and was in that situation, when, in 1681, he accepted the professorship of history and eloquence, which was offered him by the university of Franeker. His great reputation made this university flourish, on which account his stipend was augmented by the addition of an hundred crowns. Ryckius dying in 1690, Perizonius was offered the vacant professorship; but the curators of Franeker engaged him to continue with them, by adding another hundred crowns to his stipend. He left them however in 1693, and went to Leyden, to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death. He was a person of incredible diligence, as well as exactness; for, though he wrote much, yet he never committed any thing to the press, without having revised and examined it. Excessive application to study shortened his life; for, being of a delicate constitution, and taking no care to strengthen it by exercise, a slow fever at length crept upon him, and never quitted him, till it had put an end to him. He died the 6th of April 1517, and left a will that favoured a little of that fantasticalness and whim, which is too apt to infect the learned in their retirements. He ordered, that as soon as he should expire, his body should be dressed in his cloaths, then set up in a chair, and that a beard should be made for him. Some say this was done, that a painter might finish his picture, already begun, in order to be placed over the manuscripts and books which he left to the university library: but whatever was the motive, the thing was ridiculous and unworthy of his character. He was a man of a good mien, well made, of a grave and serious air, and far from any thing of pedantry and affectation: and so modest, that he never spake of himself and his writings, except when he was asked about them. He had a great judgment, a good memory, and profound erudition. He would never marry, because he had no mind that his studies should be interrupted.

He

He published a great many works in Latin, relating to history, antiquities, and classical literature; the principal of which are these: 1. *M. T. Ciceronis eruditio*: an inaugural oration, at his being installed professor of Franeker in 1681. 2. *Animadversiones Historicae*, 1685, 8vo. This work is employed in correcting the mistakes of historians and critics, and shews great exactness and learning. 3. *Q. Curtius in integrum restitutus, et vindicatus ab immodica atque acerba nimis crisi viri clarissimi Joannis Clerici*, 1703, 8vo. To this Mr. Le Clerc replied, in the third volume of his *Bibliothèque Choïse*. 4. *Rerum per Europam sæculo sexto-decimo maxime gestarum Commentarii Historici*, 1710, 8vo. 5. *Origines Aegyptiacæ et Babylonicae*, 1711, in two volumes 12mo. This work is levelled against the Chronological Systems of Usser, Capellus, Pezron, but especially of Sir John Marsham. Perizonius wrote also several dissertations upon particular points of antiquity, which would have done no small credit to the collections of Grævius and Gronovius. He published an edition of *Ælian*, corrected from the manuscripts, and illustrated with notes, in 1701, 8vo. James Gronovius having attacked a passage in his notes, a controversy ensued, which degenerated at length into such personal abuse, that the curators of the university of Leyden thought proper to interpose, and put a stop to it by their authority. He wrote also large notes upon *Sanctii Minerva*, five de causis linguæ Latinæ *Commentarius*: the best edition of which is that of 1714, 8vo.

Niceron,
tome xxxiii.

PERRAULT (Claude) an eminent Frenchman, was the son of an advocate of parliament, and born at Paris in 1613. He was bred a physician, but practised only among his relations, his friends, and the poor. He discovered early a particular taste for the sciences and fine arts; of which he acquired a very consummate knowledge, without the assistance of a master. He was skilled in architecture, painting, sculpture, mathematics, physics, and all those arts which relate to designing and mechanics. He excelled especially in the first of these, and was one of the greatest architects France ever produced. Lewis XIV. had a great and noble taste for architecture, and sent for Bernini from Rome, and other architects; but Perrault was preferred to them all. The entrance into the Louvre, which was designed by him, is, says Voltaire, "One of the most august monuments of architecture in the world.—We sometimes, adds he, go a great way in search of what we have at home. There is not one of
" the

Siccle de
Louis XIV.
chap. 27.

“ the palaces at Rome, whose entrance is comparable to this
 “ of the Louvre ; for which we are obliged to Perrault,
 “ whom Boileau has attempted to turn into ridicule.”
 These two great men had a terrible quarrel for a long time ;
 and the resentment of Boileau carried him so far, as to deny
 Perrault to have been the real author of those great designs in
 architecture, that passed for his. Perrault had said something
 against Boileau's Satires, as if certain passages in them re-
 flected upon the king : he also joined with his brother Charles
 in supporting the moderns, while Boileau was general for the
 ancients : and both these things together drew the poetical
 vengeance of Boileau upon him. They were however recon-
 ciled at length ; and Boileau acknowledged Perrault to be a
 man of great merit, and very learned in matters relating to
 physics and the fine arts.

See the next
 article.

Monf. Colbert, who loved architecture, and was ready to
 supply all means for the bringing it to perfection, put him upon
 translating Vitruvius into French, and illustrating it with
 notes ; which he did, and published it in 1673, folio, with
 figures. Perrault was supposed to have succeeded in this
 work beyond all that went before him, who were either archi-
 tects without learning, or learned men without any skill in
 architecture. Perrault was both an architect and a learned
 man, and had a great knowledge of all those things relating
 to architecture, of which Vitruvius speaks, as painting, sculp-
 ture, mechanics, &c. He had so extraordinary a genius for
 mechanics, that he invented the machines, by which those
 stones of fifty-two feet in length, of which the front of the
 Louvre is formed, were raised. He had a fine hand at de-
 signing and drawing models ; and the connoisseurs have ob-
 served, that the originals done by himself, from whence the
 figures for his Vitruvius were taken, were more exact and
 finished than the copper-plates themselves, although these are
 exceedingly beautiful. A second edition of his Vitruvius,
 revised, corrected, and augmented, was printed at Paris,
 1684, in folio.

When the academy of sciences was established, he was
 chosen one of its first members, and was chiefly depended up-
 on in what related to mechanics and natural philosophy. He
 gave proofs of his great knowledge in these, by the publica-
 tion of several works : among which were, *Memoires pour
 servir a l'histoire naturelle des animaux*, printed in 1676,
 folio, with figures ; *Essais de Physique*, in four volumes 12mo,
 the three first of which came out in 1680, and the fourth in
 1688 ; *Recueil de plusieurs machines de nouvelle invention*,

1700, 4to, &c. He died the 9th of October 1688, aged seventy-five. Although he had never practised physic in any public way, yet the faculty of Paris, of which he was a member, had such an opinion of his skill, and esteem for the man, that after his death they desired his picture of his heirs, and placed it in their public schools with that of Farnelius, Riolanus, and others, who had done honour to their profession.

Niceron,
&c. tome
xxxiii.

PERRAULT (Charles) the brother of Claude, was born at Paris in 1626, and discovered early a greater genius for letters than his brother, and as great a one for the sciences and fine arts, which he cultivated under his directions. The minister Colbert chose him for his first clerk of the buildings, of which himself was superintendant, and afterwards made him comptroller-general of the finances under him. Perrault employed his whole interest and credit with him, to make arts and sciences flourish: he distinguished and recommended those who excelled in each; and it is owing to him, that the academies of painting, sculpture, and architecture, were formed. He was one of the first members of the academy of the belles lettres and inscriptions, and was received into the French academy in 1671. He was very useful to the men of letters who frequented his levee, and shewed him great respect as long as his protector lived; but upon the death of Colbert in 1683, and when the effects of envy took place, he was strangely neglected by them. He spent the next twenty years in retirement, and devoted himself wholly to reading and writing books. He published various works, upon different subjects, in verse and prose. He had an agreeable manner of writing in prose, though somewhat negligent; and his poetry is not destitute of invention and imagination, tho' it is not correct enough to establish an opinion of his judgment. His poem, intitled, *La Peinture*, printed first in 1668, and afterwards in the collection of his miscellaneous works in verse and prose in 1675, 4to, was universally admired and spoken well of; and even Boileau himself could not forbear doing justice to it.

In 1688, he published a poem, entitled, *Le Siecle de Louis le Grand*, "The Age of Lewis the Great:" which was a kind of prelude to a war with all the learned. In this he had set the modern authors above the ancient, and by that would of course appear shocking to the majority, who considered the ancients as superior in every species of composition. Boileau was present at the academy, when this poem was read there in 1687, and greatly disgusted; yet took no farther

farther notice of it, than answering it by an epigram, as did also Menage in another, which Perrault replied to in a letter. Perrault reprinted it the same year, and added to it his *Parallele des Anciens et des Modernes*, in regard to arts and sciences. A second volume of *Parallels* appeared in 1690, where the subject of their eloquence is considered; a third, in 1692, to determine their poetical merit; and a fourth in 1696, which treats of their astronomy, geography, navigation, manner of warring, philosophy, music, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had also set up Chapelain, Quinault, Corin, and other French poets, whom Boileau in his *Satires* had treated with contempt; intimating at the same time, that he did not approve of Boileau's treatment of them. Boileau, who was always a passionate admirer of the ancients, was hurt with a comparison so much to their disadvantage, and was now resolved to do something more than write epigrams in their behalf. He was more particularly determined to this by a speech of the prince of Conti, who one day told Racine, that he would go to the French academy, and write upon Boileau's seat, *Tu dors, Brutus, "Thou sleepest, Brutus."* What Boileau wrote against Perrault, is to be found in his *Reflexions Critique sur Longin*. They were reconciled however in 1699; and Boileau wrote him a letter upon the occasion, which is printed in his works. Voltaire says, with regard to this famous controversy, which by the way was carried on at the same time here in England by Sir William Temple and others, that "Perrault has been reproached with having found too many faults with the ancients, but that his great fault was, the having criticised them injudiciously."

*Siecle de
Louis XIV.
tom. ii.*

After this troublesome affair was ended, Perrault applied himself to draw up historical eulogies of several great men in the 17th century, which he published with their portraits from the collection of the celebrated Begon. The beauty of the plates makes this work curious, as well as useful. He was determined by the public voice in the choice of his heroes, whom he confined to an hundred; but there are an hundred and two in the collection; the reason of which was this. Arnauld and Pascal were deservedly in his list; but the jesuits made interest to have them excluded, and prevailed. Perrault thought it necessary to substitute two fresh ones: but the public refused to accept the work, unless Arnauld and Pascal might keep their places; and so it came to pass, that

instead of a hundred lives, which was Perrault's original design, we find an hundred and two. There are other works of Perrault, which are much esteemed, as *Le Cabinet de Beaux Arts*, &c. or, a collection of copper-plates relating to arts and sciences, with illustrations in verse and prose: *Faernus's Fables*, translated into French verse; &c.

He died in 1703, aged seventy-seven. Madam Dacier, in the preface to her translation of Homer's *Odyssey*, has given the following character of Mr. Perrault: "He was, says she, a man of parts, of agreeable conversation, and the author of some little works, which have been deservedly esteemed. He had also all the qualities of an honest and good man; was pious, sincere, virtuous, polite, modest, ready to serve, and punctual in the discharge of every duty. He had a considerable place under one of the greatest ministers France ever had, who reposed the utmost confidence in him, which he never employed for himself, but always for his friends." Such a character from Madam Dacier must suggest to us the highest opinion of Perrault as a man, when it is considered, that, in his author-character, she thought him guilty of the greatest of all crimes; which was an attempt to degrade the ancient writers, whom she not only revered, but adored; contrary to the declaration of Perrault, who had said, in his *Siecle de Louis*,

*La docte antiquité fut toujours venerable,
Je ne la trouve pas cependant adorable.*

Besides Claude and Charles, there were two other brothers, Peter and Nicholas, who distinguished themselves in the literary world. Peter, the eldest of them all, was receiver-general of the finances, and published in 1674, a piece, *de l'origine des Fontaines*, and in 1678, a French translation of Tasso's *La Secchia rapita*. Nicholas was admitted doctor of the Sorbonne in 1652, and died in 1661, leaving behind him a work, intitled, *La Morale des Jesuites extraite fidelement de leurs livres*, which was printed in 1667, 4to.

PERRIER (Francis) an eminent French painter, was a goldsmith's son of the French Compté, a debauched young man, and running away from his parents, went to Rome. As he was on his journey thither, his money fell short, when a blind man, who was also bound for Rome, persuaded him to lead him, offering him a share of the alms he got by begging on the road. Perrier having no other way to subsist; accepted of his offer; and in this equipage arrived at Rome, where

where he was again very much embarrassed to find out means to maintain himself, his blind beggar's assistance either failing him, or not being sufficient to support him. He was reduced to terrible straits at his first coming, but that necessity prompting him to have recourse to his genius for the pencil, the facility of this in a little time put him in a way to get his bread. He acquired an easy and agreeable manner of designing, and his gusto was so good, that several young men addressed themselves to him to mend their designs; and his own were bought up by some foreigners, who sent them to their friends, in order to engage them to supply them with money.

In the mean time Perrier became acquainted with Lanfranco, whose manner he endeavoured to follow, and at last became able to manage his pencil with the same ease as he did his crayons. Finding that he could dispatch a great deal of business, he resolved to return to France, and stopping at Lyons, he painted the Carthusians cloyster there. From Lyons he proceeded to Paris; and having worked some time for Vouet, who engrossed all the grand performances, he took a second journey to Italy, where he staid ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Vrilliere, and drew several easel-pieces for private persons. He died professor of the academy.

He etched several things with a great deal of spirit, and among others, the finest basso-relievo's that are in Rome, a hundred of the most celebrated antiquities, and some of Raphael's works.

He also graved in the claro obscuro some antiquities, after a manner, of which, it was said, he was the first inventor; but Parmegiano (A) used it a long time before him. It consists of two copper-plates, whose impression is made on paper faintly stained: the one plate is engraved after the usual way, and that prints the black; and the other, which is the secret, prints the white (B).

(A) See his article.

perfection by Mr. Kent, who per-

(B) This invention has been much improved since, and especially of late in England has been carried to great

formed it in any two other colours as well as black and white.

PERRON (James Davy du), a cardinal eminent for great parts and learning, was descended from ancient and noble families, both by his father's and mother's side. His parents, having been educated in the principles of Calvin, retired to Geneva; and settled afterwards in the canton of Bern, where

Du Pin's
Biblioth.
Eccles.
Auteurs.
Cent. 17.

he was born the 25th of November 1556. His father, who was a man of learning, instructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron seems afterwards to have built upon this foundation by himself; for while his parents were tossed about from place to place by civil wars and persecutions, he applied himself entirely to study. He learned by himself the Greek tongue and philosophy, beginning that study with the logic of Aristotle: from thence he passed to the orators and poets; and afterwards applied to the Hebrew language, which he attained so perfectly, that he read without points, and lectured it to the ministers.

At the beginning of the reign of Henry III. he was carried to the court, which was then at Blois, where the states were assembled in 1576, and introduced to the king, as a prodigy of parts and learning. His controversial talents were very great, so that none durst dispute with him; although he made many challenges to those who would have been glad to attack him. At the breaking up of the states, he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Augustines, where he held public conferences upon the sciences. He set himself afterwards to read the sum of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who put him into his own place of reader to Henry III. He is said to have lost the favour of this prince in the following manner. One day, while the king was at dinner, he made an admirable discourse against Atheists; with which the king was well pleased, and commended him much for having proved the being of a God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or shewing his parts, replied, that "if his Majesty would vouchsafe him audience, he would prove the contrary by arguments as solid;" which so offended the king, that he forbade him to come into his presence.

Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with St. Austin; so that he devoted himself wholly to the study of divinity, and resolved to abjure Calvinism. Having discovered, or rather pretending to discover, many false quotations and weak reasonings in a treatise upon the church, written by Du Pleffis Mornay, he instructed himself thoroughly in controverted points, and made his abjuration. When he was

converted himself, he laboured mightily in the conversion of others, even before he had embraced the ecclesiastical function. By these arts, and his uncommon abilities, he acquired great influence, and was pitched upon to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done also that of the celebrated poet Ronsard, in 1586. He wrote some time after, by order of the king, a comparison of moral and theological virtues; and two discourses, one upon the soul, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the house of cardinal de Bourbon, and laboured more vigorously than ever in the conversion of the reformed. He brought a great number of them back to the church, among whom was Henry Spondanus, afterwards bishop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his Abridgment of Baronius's Annals. This conversion was followed by several others; and the labours of Perron were crowned with that of Henry IV. He went to wait on that prince with cardinal de Bourbon, at the siege of Roan; and followed him to Nantes, where he held a famous dispute with four ministers. The king afterwards resolving to have a conference about religion with the principal prelates of the kingdom, sent for Du Perron to assist in it; but as he was yet only a laic, he nominated him to the bishopric of Evreux, that he might be capable of sitting in it. He came with the other prelates to St. Denis, and was supposed to contribute more than any other person to the conversion of that great prince.

After this, he was sent with Mr. d'Ôssat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected, to the satisfaction of the king, but not of his subjects, that part of them at least who were zealous for Gallican liberties, and thought the dignity of their king prostituted upon this occasion. Du Perron staid a whole year at Rome, and then returned to France; where, by such kind of services as have already been mentioned, he advanced himself to the highest dignities. He wrote, and preached, and disputed against the reformed; particularly against Du Plessis Mornay, with whom he had a public conference, in the presence of the king, at Fontainebleau. The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement made the king resolve to send

the French cardinals to Rome; where Du Perron was no sooner arrived, than he was employed by the pope in the congregations. He had a great share in the elections of Leo X. and Paul V. He assisted afterwards in the congregations upon the subject of grace, and the disputes which were agitated between the jesuits and the dominicans: and it was principally upon his advice, that the pope resolved to determine nothing with respect to these questions. He was sent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice: he was highly esteemed by that pope, who had also such an opinion of the power of his eloquence and address, that he said to those about him, "Let us beseech God to inspire cardinal Du Perron, for he will persuade us to do whatever he pleases." The king ordered him to be some time at Rome, to take the charge of his affairs; but his health not permitting him to stay long, he was recalled to France.

After the murder of Henry IV. which happened in 1610, he devoted himself entirely to the court and see of Rome, and prevented the doing any thing in France, which might displease it, or hurt its interests. He rendered useless the arret of the parliament of Paris, against the book of cardinal Bellarmine; and favoured the infallibility of the pope, and his superiority over a council, in a thesis maintained in 1611 before the nuncio. He afterwards held a provincial assembly, in which he condemned Edmond Richer's book, "concerning ecclesiastical and civil authority:" and, being at the assembly of Blois, he made an harangue to prove, that they ought not to decide some questions; on account of their being points of faith. He was one of the presidents of the assembly of the clergy, which was held at Roan in 1615; and made harangues to the king at the opening and shutting of that assembly, which were much applauded. This was the last shining action of his life; for after this he retired to his house at Bagnolet, and employed himself wholly in revising and putting the last hand to his works. He set up a printing-house there, that he might have them published correctly; in order to which, he revised every sheet himself. He died at Paris the 5th of September 1618, at the age of sixty-three years. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reasonable. He delivered himself upon all occasions with great clearness, dignity, and eloquence. He had a prodigious memory, and had studied much. He was very well versed in antiquity, both ecclesiastical and profane; and

and had read much in the fathers, councils, and ecclesiastical historians, of which he knew how to make the best use against his adversaries. He was very powerful in dispute, so that the ablest ministers were afraid of him; and he always confounded those who had the courage to engage with him. He was warmly attached to the see of Rome, and strenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among those of his countrymen, who have been accustomed to stand up for Gallican liberties.

The works of Du Perron, which had the greatest part of them been printed separately in his lifetime, were collected after his death, and printed at Paris, 1620 and 1622, in three volumes folio. The first contains his great "Treatise upon the Eucharist," against that of Du Plessis Mornay. The second, his "Reply to the Answer of the King of Great Britain." What gave occasion to that work, is as follows. James I. of England sent to Henry IV. of France a book, which he had wrote himself, concerning differences in religion. Henry put it into the hands of cardinal Du Perron's brother, who informed his Majesty, from what the cardinal had observed to him, that there were many passages in that book, in which the king of England seemed to come near the catholics; and that it might be proper to send some able person, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, caused it to be proposed to the king of England, whether or no he would take it in good part to have the cardinal Du Perron sent to him? who returned for answer, that he should be well pleased to confer with him, but for reasons of state could not do it. Isaac Casaubon, however, a moderate person among the reformed, who had had several conferences with cardinal Du Perron about religion, and who seemed much inclined to a reunion, was prevailed on to take a voyage into England; where he spoke advantageously of Du Perron to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The prince received them kindly, and expressed much esteem for the author; which Casaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic Majesty; in which he told him, that, "except the sole title of catholic, he could find nothing wanting in his Majesty, that was necessary to make a most perfect and accomplished prince." The king replied, that, "believing all things which the ancients had unanimously thought neces-

“sary to salvation, the title of catholic could not be denied “him.” Casaubon having sent this answer to cardinal Du Perron, he made a reply to it in a letter, dated the 15th of July, 1611, in which he sets forth the reasons that obliged him to refuse the name of catholic to his Britannic Majesty. Casaubon sent him a writing by way of an answer, in the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, “Acts of the “Conference held at Fontainebleau against Du Plessis Mor-
“nay;” moral and religious pieces in prose and verse, orations, dissertations, translations, and letters.

There was a fourth volume of his embassies and negotiations, collected by Cæsar de Ligni, his secretary, and printed at Paris in 1623, folio: but these are supposed not to have done him much honour, as not shewing that profound reach and insight into things, without which no one can be an able negotiator. There were also published afterwards, under his name, Perroniana, which, like most of the ana, is a collection of puerilities and impertinences.

Bayle's Dict.
in voce.
Ablan-
court's Life
in tome 2d.
of Patru's
works,
Dutch edi-
tion, 1692.

PERROT (Nicholas), sieur d'Ablancourt, a fine genius of France, was born at Chalons on the river Morne, the 5th of April, 1606. He sprung from a family which had been illustrious in the law, and the greatest care was bestowed on his education. His father Paul Perrot, who was a protestant, and famous for his writings, sent him to pursue his studies in the college of Sedan; where he made so rapid a progress, that at thirteen years of age he had gone thro' the classics. Then he was taken home, and an able master provided, not only to go over his whole course of study with him again, but also to give him some tincture of philosophy. After having continued in this way about three years, he was sent to Paris, where he studied the law five or six months, and was afterwards admitted advocate of parliament; but soon conceived a disgust to the law. At twenty years of age, he abjured the protestant religion; and soon after distinguished himself in the republic of letters, by writing a preface to the *Honnête Femme*, for his friend father Du Bosc. Scarce was this preface, which is a masterpiece in the French language, published, but he felt a desire to return to the religion he had quitted. He was then twenty-seven years of age; and, that he might not do any thing rashly, he first began to study philosophy, and afterwards divinity.

He

He passed near three years in this manner, without hinting his design to any person; then set out from Paris to Champagne, where he abjured popery; and very soon after went to Holland, till the noise of quitting his religion was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendship with Salmasius. From Holland he went to England; then returned to Paris; and after spending some weeks at Mr. Patru's, took an apartment near Luxemburg. He passed his days very agreeably; and though he devoted the greatest part of his leisure to books, he used to see company, and was acquainted with all the learned in Paris. In 1637, he was admitted a member of the French academy, and soon after undertook a translation of Tacitus. While he was thus employed, he was forced to leave Paris, on account of the wars; and therefore retired to his estate, called Ablancourt, where he lived till his death. He died the 17th of November 1664, of the gravel, with which he had been afflicted all his life long.

He was a man of great acuteness, imagination, judgment, and learning, and equal to the production of any work; yet we have no original pieces of his, excepting the preface above mentioned, a discourse upon the immortality of the soul, and a few letters to Patin. But he made French translations of many ancient writers with great elegance, purity, and chasteness of style; though, like a man of genius, not without taking too great liberties, by deviating as often from the sense of his original, as he thought he could improve upon it. Tacitus, Lucian, Cæsar, Thucydides, Arrian, are among the authors he translated. When he was asked, why he chose to be a translator, rather than an author, he answered, that "he was neither a divine nor lawyer, and consequently not qualified to compose pleadings or sermons; that the world was filled with treatises on politics; that all discourses on morality were only so many repetitions of Plutarch and Seneca; and that, to serve one's country, a man ought rather to translate valuable authors, than to write new books, which seldom publish any thing new." The minister Colbert, judging him very capable of writing the History of Lewis XIV. recommended him to that monarch; who however, upon being informed that Perrot was a protestant, said, that "he would not have an historian of a religion different from his own." He had a most delightful and instructive way of conversing, and used to throw out so many valuable things, that Pelisson

Baillet's
Jugemens
des Savans.

said

Vide Menagiana. said, "it was pity a clerk was not always standing by him, to write down all he spoke."

PERSIUS (Aulus Flaccus) an ancient Latin poet, who wrote satires under the reign of Nero, was born at Volaterræ in Hetruria, in the twenty-second year of Tiberius's reign. He was a Roman knight, and allied to persons of the first rank; to the famous Arria in particular, wife of the unfortunate Pætus Thrasea. He continued at Volaterræ, till he was twelve years old; and was then removed to Rome, where he pursued his studies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at sixteen, applied himself to philosophy under Cornutus, a stoic, who entertained so great a love for him, that there was ever after a most intimate friendship between them. Persius has immortalized that friendship in his works, and his thankfulness for the good offices of his friend; which he shewed still farther by a codicil, in which he left him his library and a great deal of money: but Cornutus, like a true philosopher, who knew how to practise what he taught, accepted only the books, and left the money to the heirs. He advised the mother of his friend to suppress some pieces of poetry, which he had made in his youth; thinking, no doubt, that they would not answer the great reputation of those which had been published; among which was an eloge upon the illustrious Arria. Persius studied with Lucan under Cornutus, and was highly admired by him; and at length became acquainted with Seneca, but could never rightly relish him. He was a very excellent person; a good friend, a good son, a good brother, and a good relation. He was very chaste, yet very beautiful; sober, meek, and modest: which shews, how wrong it is to judge of a man's morals by his writings; for the satires of Persius are not only licentious, but sharp and full of bitterness. He wrote but seldom; and it was some time before he applied himself regularly to it. It was the reading Lucilius's tenth book, which put him upon writing satires; in which he inveighed so particularly against bad poets, that he is supposed not to have spared even Nero himself. It is difficult however to point out, as some commentators have attempted, where he glances at this emperor; and still more difficult to believe, what has usually been supposed, that the four bombast lines in his first satire were taken from some of Nero, since it is not possible to conceive, how the satirist could have escaped unpunished for so direct a piece of ridicule on a tyrant, who

was

Persii vita a
Suetonio.
Bayle's Dict.
PERSIUS.

Satir. v.

was of nothing more jealous than his reputation as a poet. Besides, such a supposition is vastly inconsistent with the excuse, which has ever been alledged for Persius's obscure way of writing; namely, the rigour of Nero's domination, which made all people afraid. Mr. Bayle calls Persius the Lycophron of the Latins; but will not allow the cause just mentioned, to be a sufficient excuse for the harshness and obscurity of his stile: he thinks, that Persius's stile and manner of writing was not affected in the least out of policy, but was formed out of his nature, his genius, and manner of thinking. We may add, that if Persius really meant to satirize Nero, and yet to be obscure, he concerted a very odd scheme: for if he meant to be obscure and unintelligible, what must become of the satire? if he meant to be just intelligible enough, that the emperor might only suspect himself to be satirized, this was worse than open avowed ridicule; and likelier to create a stronger displeasure, from that principle in human nature, which makes us always suspect more than is meant.

Persius was of a weak constitution, and troubled with a bad stomach; of which he died in the thirtieth year of his age. Six of his satires remain; in their judgments of which, the critics have been much divided. As a poet, he is certainly inferior to Horace and Juvenal; and all the labours of Isaac Casaubon, who has written a most learned and elaborate commentary upon him, cannot make him equal to either of them as a satirist, though in virtue and learning he exceeded them both. He was a professed imitator of Horace, yet had little of Horace's wit, ease, and talent at ridicule. Wit was not Persius's province; he seems to have known it, for he seldom aims at it; and when he does, is far from being happy in it. His stile is grand, figurative, poetical, and suitable to the dignity of the Stoic philosophy: and hence he shines most in recommending virtue and integrity: here it is that satire becomes him. He was too grave to court the Muses with success: but he had a great soul, susceptible of noble sentiments, which give a grace to but indifferent poetry. His contemporaries thought highly of him. Quintilian allows, that Persius, although he wrote but one book of satires, acquired a great deal of true glory, *multum et veræ gloriæ quamvis uno libro Persius meruit*: and Martial says much the same thing: *Sæpius in libro memoratur Persius uno, &c.*

Institut.
Orator. lib.
x.

Epir. 29.
lib. iv.

The best edition of this poet is that of London 1647, 8vo, with Casaubon's Commentary. He is usually to be found in

in the editions of Juvenal : but neither of them have had that critical labour bestowed upon them, which they well deserve, and which has fallen to the share of much inferior authors.

Niceron,
tome xxxvii.

PETAVIUS (Dionysius) in French Denis Petau, a French jesuit of immense erudition, was of a good family, and born at Orleans the 21st of August, 1583. His father was a man of learning; and, seeing strong parts and a genius for letters in his son, took all possible means to improve them to the utmost. He used to tell his son, that he ought to qualify himself so as to be able to attack and confound “the giant of the Allophylæ;” meaning the redoubtable Joseph Scaliger, whose abilities and learning were supposed to have done such service to the reformed. Young Petavius seems to have entered into his father’s views; for he studied very intensely, and afterwards levelled much of his erudition against Scaliger. He joined the study of the mathematics with that of the belles lettres: and then applied to a course of philosophy, which he began in the college of Orleans, and finished at Paris. After this, he maintained theses in Greek, which language was as familiar to him as the Latin; and the Latin he is said to have understood better than his own native language, the French. When he was pretty well grown up, he had free access to the King’s library, which he often visited, for the sake of consulting Latin and Greek manuscripts. Among other advantages, which accompanied his literary pursuits, was the acquaintance and friendship of Isaac Casaubon, whom Henry IV. called to Paris in 1600. It was at his instigation, that Petavius, young as he was, undertook an edition of the works of Synesius; that is, to correct the Greek from the manuscripts, to translate that part which yet remained to be translated into Latin, and to write notes upon the whole. He was but nineteen, when he was made professor of philosophy in the university of Bourges; and he spent the two following years, in studying the ancient philosophers and mathematicians. In 1604, when Morel, professor of the Greek tongue at Paris, published the works of Chrysostom, some part of Petavius’s labours on Synesius were added to them: from the title of which we learn, that he then latinized his name Pætus, which he afterwards changed into Petavius. His own edition of the works of Synesius did not appear till 1612.

He entered into the society of the jesuits in 1605, and did great honour to it afterwards by his vast and profound erudition.

dition. He became zealous for the Catholic church; and there was no way of serving it more agreeable to his humour, than that of criticising and abusing its adversaries. Scaliger was the person he was most bitter against; but he did not spare his friend Casaubon, whenever he came in his way. There is no occasion to enter into a detail of things about a man, whose whole life was spent in reading and writing books, and in performing the several offices of his order. The history of a learned man is the history of his works; and as by far the greater part of Petavius's writings were with a view to support Popish doctrines and disciplines, a minute account of them would be dry and uninteresting. He had proceeded regularly in his studies from his infancy: he began with grammar, then applied himself to rhetoric and poetry, then went to history, geography, and chronology. In short, he made himself an universal scholar, and a master in almost all languages; particularly in the Latin, in which he has written the principal part of his numerous productions with great correctness and elegance.

He excelled particularly in the dark science of chronology. The learned world in general are obliged to him for some exact and nice disquisitions upon this subject: and if his zeal in opposing Joseph Scaliger had not carried him sometimes too far, he would have been unexceptionable upon this head. In 1633, he published an excellent work, intitled, *Rationarium Temporum*: it is an abridgment of universal history, from the earliest times down to the year 1632, digested in a chronological order, and supported all the way by references to proper authorities. There is a letter of the great Gassendus to Christopher Scheiner, dated the 13th of April, 1632, in which we may see a character of this work, very much to its credit. The words of Gassendus are these: *Offendi tuas literas eruditissimo Petavio, qui cum bene divi-*
nasti consuetudinem mihi intercedere. Offendi illum ad cal-
cem pene præclaræ cujusdam opellæ, cui titulum facit Ratio-
narium Chronologicum. Volumen erit satis justum in 12mo,
quo major lux historiæ nulla. Sic enim vir magnus Chrono-
logum agit, fidem ubique sibi faciens, et characteres tem-
porum insignes passim inferens, ut tamen quasi seriem textat
universæ historiæ. It went through several editions: many
additions and improvements have been made to it, both by
Petavius himself, and by Perizonius and others after his
death: and the excellent Le Clerk published an abridge-
ment of it, as far down as to the year 800, under the title of,
Compendium Historiæ Universalis, in 1697, 12mo.

Gassendi
Opera, vol.
vi.

This

In vit. Pet-
eschii.

Di&R. PE-
TAVIUS.

This celebrated father, after a life of labour, died at Paris the 11th of December, 1652, aged sixty-nine years. He was, in the opinion of Gassendus, the most consummate scholar the jesuits ever had; and indeed we cannot suppose him to have been inferior to the first scholars of any order, while we consider him waging war, as he did frequently with success, against Scaliger, Salmasius, and other the like chiefs in the republic of letters. His judgment, as may easily be conceived, was inferior to his learning: and his controversial writings are full of that sourness and spleen, which appears so manifest in all the prints of his countenance. Mr. Bayle has observed, that Petavius did the Socinians great service, though unawares, and against his intentions: and upon this occasion quotes the following passage from the *Lettres Choïsies* of Mr. Simon. “ If there be any thing to
“ censure in Petavius’s works, it is chiefly in the second
“ tome of his *Dogmata Theologica*, in which he seems to
“ favour the Arians. It is true, that he softened those pas-
“ sages in his preface; but as the body of the work conti-
“ nues entire, and the preface, which is an excellent piece,
“ came afterwards, it has not entirely prevented the harm,
“ which that book is like to do at this time, when the new
“ unitarians boast, that Father Petavius declared for them.
“ I have seen some persons here, who imagine that Gro-
“ tius, who corresponded with Crellius and some other So-
“ cinians, imposed upon that learned jesuit: but it is by no
“ means probable, that so learned a man as Petavius would
“ have suffered himself to be misled by Grotius, who yet
“ was his friend. It is much more so, that he wrote his
“ own thoughts honestly and sincerely.—A friend of mine
“ told me for certain, that he was not looked upon as an
“ able divine among the jesuits:—but whatever may be said
“ of Father Petavius in his own society, I find him every
“ where admirable. Can there be any thing more delight-
“ ful, than his fine Latin stile upon such difficult subjects?”
&c.

The affair was this. The jesuit’s original design, in the second volume of his *Dogmata Theologica*, was, to represent ingenuously the doctrine of the three first centuries. Having no particular system to defend, he did not misrepresent the opinions of the fathers, but only gave a true account of things. By this means he unawares let the public know, that the fathers entertained false and absurd notions concerning the mystery of the Three Persons; and, against his intentions, furnished arguments and authorities to the Antitri-
nitarians.

nitarians. Having notice of this, and being willing to prevent the evil consequences, which he had not foreseen, he wrote his Preface; in which he laboured solely to assert the orthodoxy of the fathers, and thus was forced to contradict what he had advanced in the Dogmata. This was a hard trial; but what many a worthy divine has been forced to undergo, who, writing in favour of a single point, has not scrupled to advance whatever seemed to confirm it, without once reflecting how far the consequences of his assertions would lead him.

PETER THE GREAT, Czar of Russia, who civilized that nation, and raised it from ignorance and barbarism to politeness, knowledge, and power, was a man of so wonderful a composition and character, that, although he has not been dead quite forty years, yet the history of his life and actions seems to carry with it much of that romantic air, which runs through the history of Theseus and other ancient heroes.

Peter was born the 30th of May, 1672, and was son of the Czar Alexis Michaelowits by a second wife. Alexis dying in 1676, Feodor or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed Czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The Strelitzes, who were the established guard of the Czars, as the Janisaries are of the Grand Seigniors, made an insurrection in favour of John; and this they did at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting, but certainly to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. However, to put an end to this civil tumult, the matter was at last compromised; and it was agreed, that the two brothers should jointly share the imperial dignity. The Russian education was at that time, like the country, barbarous; so that Peter had no advantages; and farther, the princess Sophia, who with great parts was a lady of great ambition and intrigue, took all imaginable pains, and used all the means she could, to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Nevertheless, his abhorrence of pageantry and love of military exercises discovered itself in his tenderest years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign

Voltaire's
Hist. of Pe-
ter the
Great.
Gen. Dict.
Elog. on
his Im-
perial Ma-
jesty Peter I.
Czar of Rus-
sia, by M.
de Fonte-
nelle.

reign officers, and clothed and exercised after the German manner. He entered himself among them into the lowest post, and performed the duties of it with the utmost diligence. He ordered them entirely to forget that he was Czar, and paid the utmost deference and submission to the commanding officers. He fed upon his pay only, and lay in a tent in the rear of his company. He was some time after raised to be a serjeant, but only as he was intitled to it by his merit; for he would have punished his soldiers, had they discovered the least partiality in his favour; and he never rose otherwise than as a soldier of fortune. The Strelitzes looked upon all this no otherwise than as the amusement of a young prince: but the Czar, who saw they were too formidable, and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and on whose fidelity he could more rely.

At the same time, he had another project in view of vast importance, and most difficult execution. The sight of a small Dutch vessel which he had met with on a lake, where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible even to himself (A). His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigates of four guns each on the lake of Pereaslave. He had already taught them to combat one another; and he passed two summers successively on board English or Dutch ships, which set out from Archangel, in order to instruct himself in naval affairs. In 1696, Czar John died, and Peter was now sole master of the empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent for Venetians, to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever, of the importance and necessity of a naval force; yet he could have none but foreign ships, none at least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were of too new and sin-

(A) See "An Account of the Rise and Naval Power of Russia, or, the Story of the little Boat which gave Rise to the Russian Fleet," said to be written by the Czar Peter himself, and printed in the second volume of "The Present State and Regulations of the Church of Russia." By Tho. Consett, M. A.

gular a nature to be so much as considered in his council : and indeed they were not proper to be communicated. He resolved therefore singly to manage the bold undertaking ; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the India admiralty-office at Amsterdam, and caused himself to be enrolled in the list of ship-carpenters, and he worked in the yard with greater assiduity than any body there. Voltaire, Fontenelle, &c. His quality was known to all ; and they shewed him to one another with a sort of veneration. King William, who was then in Holland, paid him all the respect that was due to his uncommon qualities ; and the Czar's disguise freed him from that, which was merely ceremonious and troublesome. The Czar wrought with such success, as in a little time to pass Confet. v. ii. for a good carpenter, and afterwards studied the proportions of a ship. He then went into England ; where, in four months, he made himself a compleat master in the art of ship-building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a second reception from king William, who, to make him a present agreeable to his taste, and which might serve as a model of the art he was so very desirous to learn, gave him a magnificent yacht. Voltaire, Fontenelle, &c. He carried with him from England several English ship-builders and artificers, among whom was one Noy, but took also upon himself the title of a master-builder, and was pleased to submit to the conditions of that character. Thus the Czar and Noy received orders from the Lord high admiral of Russia, to build each of them a man of war ; and, in compliance with that order, the Czar gave the first proof of his art. He never ceased to pursue it, but had always a ship upon the stocks ; and at his death left half built one of the largest ships in Europe.

During the Czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty, which she had forfeited by former insurrections, found means to correspond with the Strelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favour. The news of this obliged him to hasten home ; and arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ringleaders, yet took no other satisfaction of his sister the princess, than by continuing her confinement in the nunnery, and hanging up the priest, who had carried her letters, on a gallows before her window. In 1700, he got together a body of stand-

ing forces, consisting of thirty thousand foot; and now the vast project which he had formed, began to display itself in all parts. He first sent the chief nobility of his empire into foreign countries, to improve themselves in knowledge and learning: he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, workers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; so that it is no wonder, that proceedings so new and strange should raise many discontents and tumults. They did so; and it was sometimes as much as the Czar could do, to stifle and suppress them.

Fontenelle,
&c.

One very singular reason, on which these discontents were grounded, was, that the Russians considered grandeur and superiority, the Czar's great object, in no other light than as a power of doing evil. In 1700, being strengthened by an alliance with Augustus king of Poland, he made war upon Charles XII. of Sweden; from continuing which he was not deterred by the ill success of his first campaigns: for he used to say, "I know that my armies must be overcome for a great while; but even this will at last teach them to conquer." However, he afterwards gained considerable advantages in Livonia and Ingria, provinces subject to the Swedes. His acquisitions here were so important, that they put him upon building a fortress, whose port, situated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Petersburg, now one of the strongest cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for several years, and without ever gaining any considerable advantage, was frequently most miserably beat by them. But firmness of mind and perseverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions at Pultowa. A great part of the Swedish army were made prisoners. The Swedish generals who were taken were constantly entertained at his own table; and one day, when he had drank a health to his masters who had instructed him in the art of war, Count Rinschild, a chief officer among the prisoners, asked him, "Who they were" "whom he honoured with so glorious a title?" "Your- selves, Gentlemen," said he. "Your Majesty is very un- grateful

“grateful then,” replied the Count, “to have so beaten your masters.” Upon which the Czar, to make them some reparation for this ingratitude, immediately gave orders that their swords should be returned them; and treated them with the greatest generosity and goodness. Near 3000 Swedish officers, however, were dispersed up and down his dominions, and particularly in Siberia, a country of vast extent, and running as far as China; and having little prospect of returning to Sweden, they soon formed a kind of colony, and began to apply themselves to the various professions they were capable of. Thus they forwarded the Czar’s great purpose, in polishing and civilizing the antient inhabitants of the country; and many arts, which, although established at Moscow and Petersburg, might not have reached Siberia a long time, were thus suddenly established there.

In the mean time, Petersburg was risen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkish dominions for refuge, the Czar availed himself greatly by his absence: he made a complete conquest of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was inclosed by their army in 1712, on the banks of the Pruth; and that in so disadvantageous a situation, that he seemed to be inevitably lost. While the army was under great consternation, the Czarina Catherine projected an expedient for its deliverance. She sent to negotiate with the Grand Visier, and let him privately know, that a great sum of money was at his service: he was tempted, and the Czar’s prudence completed the work. To perpetuate the memory of this event, he caused the Czarina to institute the Order of St. Catherine, of which she was declared Sovereign, and into which none but women were to be admitted. The king of Sweden having at last quitted the Turkish dominions in 1713, the Czar found this formidable enemy advancing to oppose him: but he was now strengthened by an alliance with the king of Denmark. He carried the war into the duchy of Holstein, which was in alliance with the Swedes; and, in 1714, obtained over them a victory at sea, near the coasts of Finland, upon which he entered triumphantly with his fleet into the haven of Petersburg.

All this while he continued his pursuits after all kinds of knowledge. He caused his engineers to draw the plan of every city, and to take designs of all the different machines which he had not in his own country. He instructed him-

self in husbandry, and in all sorts of trade, wherever he came. In 1716, he paid a visit, with his consort, to the king of Denmark at Copenhagen, where he spent three months. He visited there every school of the university; and all the men of letters: for, regardless of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coasted every day some part of the kingdoms of Denmark and Sweden, attended with two engineers; surveyed all the windings, sounded every part of the straits, and afterwards had the whole so exactly described in charts, that not so much as the smallest shelf or bank of sand escaped his observation. From Copenhagen he went to Hamburg, Hanover, Wolfenbüttele, and from thence to Holland. Here he left the Czarina, and went to France in 1717; and on the 19th of June that year, visited the royal academy of sciences at Paris, where he was entertained with the latest invented and most curious machines and experiments. He was no sooner returned to his own dominions, but he signified his inclination of becoming a member of that society; and the academy having made their most respectful acknowledgments for the great honour he did them, he wrote them a letter with his own hand. These particulars may be seen in the history of that academy for the year 1720: the academy sent him every year a volume of their proceedings, which, as an academician, he was intitled to; and he always accepted of it with pleasure, as from his brethren.

Elogium,
&c.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great emperor: Fontenelle has recorded some of the principal, and they must also have a place here. He established, then, 1. A body of 100,000 foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and 200 galleys. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Petersburg, and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A college of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities, and to the armies; whereas before, there was no physician but the Czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Russia.

Russia. Mr. Voltaire relates, that the Czar had studied this ch. ix. branch of knowledge under the celebrated Ruysch at Amsterdam, and made such improvements under this master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic garden, to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abbreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Calmuck, Mogul, and Chinese. 12. A royal library, composed of three very large ones, which he purchased in England, Holstein, and Germany.

These and many more were particular institutions and establishments: but the Czar made general reformations, to which indeed the other were only subservient. He changed the architecture, which was ugly and deformed; or, to speak more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France, and by this means instructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of their saints painters. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues: and pope Clement XI. pleased with his taste, presented him with a fine antique, which the Czar, not caring to trust by sea, ordered to be brought to Petersburg by land. Religion was not neglected in this general reform: ignorance and superstition had over-run it so much, that it scarcely merited the name of Christian. The Czar introduced knowledge where it was miserably wanted; and this knowledge enabled him to abolish fasts, miracles, and saint-worship, in a good degree, at least. He ventured further than to the correction of rites: he abolished the patriarchate, though pretty much independent on him; and by that means got rid of a power, which was always interrupting and disconcerting his measures. He took away part of the revenues of those churches and monasteries, which he thought too wealthy; and leaving only what was necessary for their subsistence, added the overplus to his own demesnes. He made many judicious and useful ecclesiastical canons, and ordered preaching in the Russian language. Lastly, he established a

general liberty of conscience throughout his dominions; and, if we had no other proof of his civilized spirit, this would be sufficient. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the senators and great personages, then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences, he told them, that he had forgot to reform one of the most important points of all, viz. the male administration of justice, occasioned by the tedious and litigious chicanery of the lawyers; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire.

Chapter vi.

This wonderful person died of the strangury, caused by an imposthume in the neck of his bladder, on the 28th of January 1725, aged fifty-three years. He was tall, and remarkably well-shaped: he had a noble countenance, eyes sparkling with vivacity, and a robust constitution. His judgment was sound, which, as Voltaire has observed, may justly be deemed the foundation of all real abilities: and to this solidity was joined an active disposition, which put him upon the most arduous undertakings. Whoever reflects upon the interruptions, difficulties and oppositions, that must unavoidably occur in civilizing and reforming a large and barbarous empire, must suppose the Czar to have been, as indeed he really was, a person of the greatest firmness and perseverance. His education was far from being worthy of his genius: it had been spoiled by the princess Sophia, whose interest it was, that he should be immersed in licentious excesses. However, in spite of bad example, and even his own strong propensity to pleasure, his natural desire of knowledge and magnanimity of soul broke through all habits; nay, they broke through something even greater than habits. It is remarkable, that from his childhood he had such a dread of water, as to be seized with a cold sweat and with convulsions, even in being obliged to pass over a brook. The cause of this aversion is thus related: When he was about five years of age, he was carried in the spring season over a dam, where there was a water-fall or cataract. He was asleep in his mother's lap, but the noise and rushing of the water frightened him so, that it brought a fever; and, after his recovery, he retained such a dread of that element, that he could not bear to see any standing water, much less to hear a running stream. Who would have thought, says Voltaire,

that

Chap. vi.

that such a prince should become the best mariner in all the north? Yet such was the mighty force of his resolution, that he gradually conquered nature in this particular; and his aversion of water was afterwards changed into an excessive fondness for that element. He had a son, who lived to be a man; but this son engaging with his mother, whom Peter had divorced in 1692, and other malecontents, in a conspiracy against his father in 1717, he was condemned to die. He saved the executioners the trouble, by dying a natural death: and an account of this unfortunate prince, with original papers, was published by the Czar himself. The title of it, as it stands in the second volume of the "Present State of Russia," translated from the High Dutch, and printed at London 1722, in 8vo, runs thus: "A Manifesto of the Criminal Process of the Czarewitz Alexei Petrowitz, judged and published at St. Petersburg, the 25th of June 1718, translated from the Russian Original, and printed by order of his Czarish Majesty at the Hague, 1718." The Czar composed several pieces upon naval affairs; and his name must be added to the short catalogue of Sovereigns, who have honoured the public with their writings.

The Czarina, his widow, whom he nominated his successor, was, upon his death, immediately acknowledged Empress of Russia by the several estates thereof. The history of this lady is curious and extraordinary, and therefore ought to be related. She was born in a village called Runghen, on the banks of the lake Worthsy in Livonia; and losing her parents, who were of low condition and poor, she became destitute. The parish clerk, who kept a school, took her into his house, and kept her; till Dr. Gluck, minister of Marienburg, happening to come to that village, eased the clerk of the girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almost in the same manner, as if she had been his own daughter; and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army fell passionately in love with her, and she agreed to marry him: to which Dr. Gluck gave his consent more readily than it is supposed he would have done, if his circumstances had not been narrow. The next day, the Russians made themselves master of Marienburg; and the general, casting his eyes accidentally on Catherine, and observing something very striking in her air and manner, took her then under his protection, and afterwards into his service. Some time after, she was advanced to be a

house-keeper to prince Menzikoff, who was the general's patron; and there the Czar seeing her, she made such an impression on him, that he married her. She was taken at Marienburg in 1702, and married to the Czar in 1711: what became of her former husband, the serjeant, is not known. She was a woman of wonderful abilities and address, and in truth a very fit consort for such a one as Peter the Great. We have already observed, how she rescued him from ruin by her management, when he was surrounded by the Turks: and he seems to have made her partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her, by nominating her to succeed him: but she died in little more than two years after him. She had several daughters by the Czar; the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne in December 1741. Voltaire, in his History of Peter, has taken occasion to speak of this princess; and what he says deserves to be transcribed: "The lenity of this princess, says he, has been carried to a degree unparalleled in the history of any nation. She had promised, that during her reign no body should be put to death; and she has kept her word. She is the first Sovereign that ever shewed this regard to the human species. Malefactors are now condemned to serve in the mines and other public works; a regulation, not less prudent than humane, since it renders their punishment of some advantage to the state. In other countries, they only know how to put a malefactor to death, with the apparatus of an executioner, but are not able to prevent the commission of crimes. The terror of death does not perhaps make such an impression on evil doers, who are generally given to idleness, as the fear of chastisement and hard labour, renewed every day."

Chap. viii.

PETIT (Peter) a very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic, in which faculty he took a doctor's degree at Montpellier: but afterwards returning to Paris, neglected the practice of it, and gave himself up entirely to the study of polite literature. He lived some time with the first president of Lamoignon, as preceptor to his sons; and afterwards with Mons. Nicolai, first president of the chamber of accounts, as a man of letters and companion. He spent the greatest part of his life in composing; and he had a wonderful facility with his pen, which enabled him to write much. He was deeply read in

Billet's
Jugemens
des Scavans,
tome v.
Niceron,
tome xi.

the ancient Greek and Latin authors, and joined to his skill in these an uncommon knowledge in philosophic matters. He died in 1687, aged seventy years, having taken a wife not long before.

He wrote only in Latin, but a great number of things both in verse and prose. His first production seems to have been an Elegy upon the death of Gabriel Naude, in 1653. In 1660, he published in 8vo, *De motu animalium spontaneo liber unus*. Petit was a great partisan for the Peripatetic philosophy; and, in this as well as some other works of the same kind, he has strenuously supported the principles of Aristotle, and combated those of Des Cartes. *Epistolæ Apologeticæ A. Menjoti de variis sedis amplectendis examen: ad medicos Parisiensis, autore Adriano Scauro, D. M. 1666, 4to.* Menjot had maintained, very reasonably one would think, that a man should attach himself to no particular sect, but take from each whatever he found good: which sentiment, it seems, did not please Petit, and therefore he opposed it in this work, under the fictitious name of Scaurus. He published the same year, in 8vo, under the feigned name of Marinus Statileus, *Apologia pro genuitate fragmenti Satyrici Petroniani*; that is, the fragment of Petronius found at Traw in Dalmatia, which Hadrian Valesias then, and the best critics since, have agreed to reject as spurious. Eutyphron was another assumed name, under which he published a piece, in 1667, 4to, *De nova curandorum morborum ratione per transfusionem sanguinis*: he rejects this method of cure, which was approved by many physicians of his time, and supports his own opinion with much elegance and learning. In 1683, were published at Utrecht in 8vo, *Miscellaneous Observationum, libri iv.* these are verbal criticisms upon various authors, and shew great accuracy as well as profound erudition. The same year at Paris came out in 8vo, *Selectorum Poematum, libri ii.* Accessit *Dissertatio de Furore Poetico*. The Dissertation is curious, and shews the author to have been a very ingenious man; and the Poems have merit enough to rank him with Rapin, Menage, and the best writers of modern Latin poetry. *De Amazonibus Dissertatio*, Paris 1685, 12mo: the edition of Amsterdam, 1687, 12mo. is preferable, there being additions by the author, and critical observations by Mr. de la Monnoye. *De natura et moribus Anthropophagorum Dissertatio*, at Utrecht, 1688, 8vo. a curious and learned work. *In tres priores Aretæi libros commentarii: Una cum dissertatione de Petitii vita et copioso in eisdem Commentarios indice*, 1726, 4to. It was Maittaire,

who

who published this posthumous work, and set the life of Petit at the head of it.

There are several other works of our author, but we have mentioned the principal. Care must be taken in the mean time, not to confound him with another Peter Petit, who was his contemporary, and a man of a very different turn; as we shall see in the next article.

Niceron,
tome xlii.

PETIT (Peter) a mathematician of France, celebrated for his writings, and for his connections with Pascal, Des Cartes, Mersennus, and other great men, was born in 1598; and spent the first part of his life at Montlucon, in the diocese of Bourges, the place of his nativity, where he cultivated from his youth mathematics and philosophy. He came to Paris in 1633, whither his reputation had travelled before him, and was employed on several occasions by cardinal Richelieu. He was commissioned by this minister to visit the sea-ports, and had the title of the king's engineer; and was also sent into Italy upon his majesty's business. He was at Tours in 1640, and married there; and afterwards was made intendant of the fortifications: for Hilarion de Coste gives him this title, in his Life of Mersennus, printed in 1649. Mr. Baillet, in his Life of Des Cartes, says, That Mr. Petit had a great genius for mathematics, excelled particularly in astronomy, and had a singular passion for experimental knowledge. It was somewhere about 1637 or 1638, when he went to Paris, after his return from Italy, where he heard much talk of the Dioptrics of Des Cartes. He read it, and communicated his objections to Mersennus, with whom he was intimately acquainted: nevertheless, he soon after embraced the principles of Des Cartes, and became not only the friend, but the partisan and defender of that philosopher. He was also intimately connected with the celebrated Pascal, with whom he made at Rouen the same experiments concerning the vacuum, which Torricelli had before made in Italy; and was assured of their truth by frequent repetitions. This was in 1646 and 1647. We know no other circumstances of the life of Mr. Petit, only that he died the 20th of August 1667, at Lagny upon the Marne, five or six leagues from Paris, whither he had retired at the latter end of his days. He was the author of several works upon physical and astronomical subjects. The first thing he published was upon chronology, and in defence of Joseph Scaliger. It is intitled, Discours chronologique, contenant les maximes pour discerner les parfaites chronologies, &c. Paris 1636, in 4to.

PETI-

PETITOT (John) an extraordinary Italian painter, was born at Geneva in 1607; of a father who was a sculptor and architect, who after having passed part of his life in Italy, retired to that city. His son was designed to be a jeweller; and by the frequent employment in enamelling, he acquired so fine a taste, and so precious a tone of colouring, that Mr. Bordier, who afterwards became his brother-in-law, advised him to attach himself to portrait, believing he might push his art on still to greater lengths; and though both the one and the other wanted several colours which they could not bring to bear the fire, yet they succeeded to admiration. Petitot did the heads and hands, in which his colouring was excellent: Bordier painted the hair, the draperies and the grounds. These two friends agreeing in their work and their projects, set out for Italy. The long stay they made there, frequenting the best chymists, joined to a strong desire of learning, improved them in the preparation of their colours, but the completion of their success must be ascribed to a journey which they made afterwards to England. There they found Sir Theodore Mayern, physician to king Charles I. and a great chymist; who had by his experiments discovered the principal colours to be used for enamel, and the proper means of vitrifying them. These by their beauty surpassed all the enameling of Venice and Limoges. Sir Theodore Mayern introduced Petitot to king Charles I. who retained him in his service, and gave him a lodging in Whitehall. Here he painted several portraits after Vandyke, in which he was guided by that excellent master, who was then in London; and his advice contributed greatly to the ability of Petitot, whose best pieces are after Vandyke. King Charles often went to see him work, as he took pleasure both in painting and chymical experiments, to which his physician had given him a turn. Petitot painted that monarch and the whole royal family several times. The distinguishing marks of favour shewn him by that prince, were only interrupted by his unhappy and tragical end, which was a terrible stroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their most zealous servants. Charles II. after the loss of the battle of Worcester in 1651, went to France, and during the four years that prince staid there, he visited Petitot, and often eat with him. Then it was that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Lewis XIV. retained Petitot in his service,

vice, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry Margaret Cuper in 1661. The famous minister Drelincourt performed the ceremony at Charenton. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with Petitot: they lived together, till their families growing too numerous; obliged them to separate. Their friendship was founded on the harmony of their sentiments, and their reciprocal merit, much more than a principle of interest. They had gained, as a reward for their discoveries and their labours, a million, which they divided at Paris; and they continued friends without ever having a quarrel, or even a misunderstanding, in the space of fifty years.

Petitot copied at Paris several portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact resemblance, but also designing a head most perfectly after nature. To this he also joined a softness and liveliness of colouring, which will never change, and will ever render his works valuable. Petitot painted Lewis XIV. Mary Anne of Austria his mother, and Mary Theresa his wife, several times.

As he was a zealous protestant at the revocation of the edict of Nantz in 1685, and afraid of being taken up, he demanded the king's permission to retire to Geneva, who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l' Eveque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of the great Bossuet, nor the terrors of a dungeon, could prevail. Petitot was not convinced, but the vexation and confinement threw the good old man, now near eighty, into a violent fever. The king being informed of it, ordered him to be released. Our painter no sooner found himself at liberty, than, terrified at what he had suffered, he escaped with his wife in 1685 to Geneva, after a residence at Paris for thirty-six years. His children remaining in that city, and fearing the king's resentment, flung themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers.

When Petitot returned to his own country, he cultivated his art with great ardor, and had the satisfaction of preserving to the end of his life the esteem of all connoisseurs. The king and queen of Poland, desirous to have their pictures painted by Petitot, though then above fourscore, sent the

the originals to Paris, believing him to be there. The gentleman who was charged with the commission went on to Geneva. The queen was represented on a trophy holding the king's picture. As there were two heads in the same piece, they gave him a hundred Louis d'ors, and he executed it as if he had been in the flower of his age.

The concourse of his friends, and the resort of the curious who came to see him, was so great, that he was obliged to quit Geneva, and retire to Veray, a little town in the canton of Bern, where he worked in quiet. He was about the picture of his wife, when a distemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the same. He preserved his usual candour and ease of temper to his last hour. He had seventeen children by his marriage, but only one of his sons applied himself to painting, who settled in London. His father sent him several of his works to serve him for models. This son is dead, and his family is now settled in Dublin.

Petitot may be called the inventor of painting in enamel; though Bordier his brother-in-law made several attempts before him, and Sir Theodore Mayern had facilitated the means of employing the most beautiful colours, it was still Petitot that completed the work, which under his hand acquired such a degree of perfection, as to surpass miniature, and even equal painting in oil. He made use of gold and silver plates, and rarely enameled on copper. When he first came in vogue, his price was twenty louis's a head, which he soon raised to forty. His custom was to carry a painter with him, who painted the picture in oil; after which Petitot sketched out his work, which he always finished after the life. When he painted the king of France, he took those pictures that most resembled him for his patterns; and the king afterwards gave him a sitting or two to finish his work. He laboured with great assiduity, and never laid down his pencil but with reluctance, saying, that he always found new beauties in his art to charm him.

PETRARCH (Francis) an Italian, eminent for great parts and great learning, has been called the father of modern poetry; and was perhaps the first among the moderns, in whom the spirit and genius of ancient literature began to revive. His parents were of Florence, of honourable families; and his father was a manager in the faction of the Bianchini, which were driven from the town by the Neri in 1300. He retired to Arezzo, where Petrarch was born in 1304, and
not

Niceron,
Hommes
illustr. tome
xxviii.

not at Ancisa, as some have imagined. His father, after many vain attempts to be restored, fixed at length at Avignon, then the seat of the pope : from whence Petrarch, who was nine years old, was sent to Carpentras, in order to learn grammar, rhetoric, and philosophy. He was four years at this place, and was then removed to Montpellier, where he spent four more years in the study of the law. After that, his father sent him to Bologna, to have him made complete in this way, for that was what he had set his heart upon : but, alas ! the dry study of the law had no charms for Petrarch. Poetry, eloquence, and history, had employed in reality the greatest part of his time and attention ; which the father perceiving, was so enraged, that, coming one day suddenly into his chamber, and finding a heap of ancient Latin authors by him, he flung them all into the fire, except Virgil and Cicero, which, at the earnest intercession of the son, he spared.

Losing his mother in 1324, and his father the year after, he returned to Avignon to settle his affairs ; and soon after purchased a very retired, but very agreeable country house, called Vacluse, about five miles east of it, where he spent a good part of every year. Here, in 1327, he commenced an amour with a beautiful young damsel, named Laura, who lived in the neighbourhood, and whom he has made famous by his poetry. His residence at Vacluse was sometimes interrupted by travels. He went to Paris, from whence he passed to Flanders ; then he went into Germany, and lastly to Rome. At his return to Avignon, he was prevailed with to enter into the service of pope John XXII. who employed him in several important transactions both in France and at Rome. Mornay, in his History of the papacy, says, that Petrarch, whom he calls *Lumen seculi sui*, “ a very bright star shining in an age of darkness,” might have had any thing, if he would only have flattered the popes : and Mr. Bayle quotes an author, who relates that he lost a cardinal’s cap, because he would not consent that his sister should be mistress to pope Benedict XII. who was extremely taken with her, and who at length obtained her by the management of another brother. However this was, Petrarch was not fond of a court life : he seems to have had too much integrity and generosity in his nature to be fit for it ; so that he retired to Vacluse, where he devoted himself wholly to reading, to composition, and to Laura. He composed a Latin poem called *Africa*, which, though a very crude performance, and faulty both in latinity and measure, appeared a prodigy in those days of ignorance, and made his name so famous, that the senate of Rome and the university of Paris both invited him at the same time, to come
and

Nouvelles de
la Republ.
des Lettr.
Fev. 1586.

and receive the poetic crown. He went to Rome in 1341, where that honour was conferred upon him with great solemnity.

From Rome he went to Parma, and soon after to Vaucluse, where he gratified his prevailing passion, which was the love of books and solitude. Yet, in 1343, he was called out by pope Clement VI. who sent him to compliment queen Joan of Naples, upon her accession to the crown. He went again into Italy in 1348, to visit some nobles at Verona; and he was here, when news of the death of his dearest Laura was brought him. He was infinitely afflicted with it; and immortalized his grief with a great number of verses written in her praise. Laura seems to have been to Petrarch, what Stella was to Swift; I mean, if we may take the word of Petrarch himself, who assures us, that his love for her was of the purest kind, although some have pretended, that it was not altogether spiritual. He went to Avignon in 1349 to the jubilee at Rome in 1350, and from thence to his solitude at Vaucluse, which growing probably disagreeable for want of the beloved Laura, he finally quitted in 1352. He went to Milan, where he entered into the service of the Visconti, who shewed him great kindness, and employed him in embassies and affairs of importance for the following ten years. The remainder of his life was spent in continual journeyings, sometimes to Parma, sometimes to Padua, as well as to Ferrara and Venice. He was at Venice in 1364, when the celebrated John Boccace came from Florence to assure him, that he was restored by the republic to the estate of his father, which had been forfeited, and had leave to return and settle there. The offer pleased him much, but came too late; he was then grown old and infirm, and was so subject to fainting fits, that he was once at Ferrara supposed to be dead for three hours. He chose to retire to Padua, for the sake of being near his patron Francis de Carrara, who had given him an agreeable country house, about ten miles from the town, called Arquà; and at this place he died in July 1374, aged seventy years. He was an ecclesiastic, had a canonry or two and an archdeaconry, but never entered into the order of priests. He had a natural daughter, not by Laura, but by a young lady of a good family, whose husband became his sole executor. He was a man of many virtues: he neither desired nor despised riches; and if he did love fame, it was with moderation, and without any of that anxiety and solicitude which often makes the pursuers of it miserable. A saying of his is recorded, which deserves to be mentioned: it

Blount's
Censura
Was, Authorum.

See HA-
DRIAN.

was, that "no greater evil can happen to a man, than to be made a pope." Hadrian VI. afterwards felt the truth of it, as appears from the inscription he ordered upon his tomb: "Here lies Hadrian VI. who thought nothing in life more unfortunate, than that he was appointed to govern."

in Cicero-
niano,

As to his literary character, no man was ever more esteemed and honoured than Petrarch; and indeed with reason, for he was a very extraordinary man. His various knowledge made him justly regarded as the first genius of an age, the darkness and barbarism of which he contributed much to dissipate, by re-establishing letters and the art of writing. The great number of works, in prose as well as poetry, which he composed both in Latin and Italian, shew a wonderful fruitfulness of invention. He excelled in Italian poetry; his Latin is not so good. His prose works also are inferior to his poetry; yet there appears great eloquence in all he wrote; nor is the Latin bad, if we consider, that he was the first who attempted to rescue letters from Gothic ignorance and barbarity. Erasmus says, that he was a great, a knowing, and an eloquent man, but that his language favours of the age he wrote in. He adds, that Petrarch was scarcely read in his time, and therefore we cannot wonder if he is not much regarded in ours. There are nevertheless things in him, which may well enough amuse a curious man; and something higher may be said of his Italian poetry, which is indeed excellent. The first complete collection of his works was at Basil, 1581, in four volumes folio: the fourth volume contains his Italian pieces.

Niceron relates, that more than five and twenty persons have written the life of Petrarch; but that he himself has followed that of M. Muratori, prefixed to Petrarch's Italian poems, printed at Modena 1711, in 4to, as being the most exact.

PETRONIUS ARBITER (Titus) an admirable critic and polite writer of antiquity, who flourished in the reign of Nero, and of whom there remains a considerable fragment of a composition in verse and prose, intitled, *Satyricon*, or a kind of Menippean satire. He was a Roman knight, of an ancient family; and after an education suitable to his quality, made his appearance in the imperial court of Claudius. Here he found a way of living agreeable to his temper, which was voluptuous, although he is represented to have had too much delicacy in his nature, to relish the brutalities of love, like Messalina, or those of eating and drunkenness with Claudius.

He

Vie de Pe-
trone Arbi-
tre par St.
Evremond.

He seems to have taken a relish of both, rather to gratify his curiosity than his senses; and, instead of a prodigal or debauchee, is rather to be considered as a nice and learned artist in the science of voluptuousness. So says Tacitus at least, by whom his character, and the occasion and manner of his death, which were all very extraordinary, are finely drawn; that is, supposing him to be the very person there mentioned, which, though doubted by Lipsius and some other critics, is now the most prevailing opinion. Annal. lib. xvi.
Lips. not, in loc.

When Petronius had thus passed his youth in gaiety and pleasure, he was, either through the favour of Nero or his own merit, sent proconsul to Bythinia; where this man of pleasure, like another Mæcenas, shewed himself capable of the closest application to business, and performed all the duties of an able magistrate. He was afterwards, as Tacitus says, chosen consul; perhaps extraordinarily for some months, as was usual, when the consul died within the year of his office, which was never left vacant. There is some reason to suppose this, because we do not find his name in any list of the consuls; and yet the authority of Tacitus, who says he was consul, must not be questioned. The time of his consulate being expired, he relapsed into his former manner of living; and either became vicious from his own inclination, or out of a desire to please Nero, strove to appear so: *revolutus in vitia, seu vitiorum imitationem*, says Tacitus. Hence he became soon one of the emperor's confidants, and, as the same historian insinuates, received the surname of *Arbiter*, because Nero thought none of his pleasures elegant or well fancied, which were not either contrived or approved by Petronius.

Thus Petronius acted for some time under Nero, as intendant of his pleasures: and by this means possessing great favour with the emperor, stood exposed to the envy and hatred of Tigellinus, who, says Tacitus, was as it were his rival and superior in the science of pleasure. That jealous and selfish favourite and minister resolved therefore to ruin Petronius, which by various insinuations at first, and false accusations afterwards, he gradually effected. For, knowing cruelty to be the prevailing passion of this prince, he insinuated that Petronius was too intimate with Scevius, not to be dipped in Piso's conspiracy; and then suborned one of his slaves to swear against him, deprived him of all means of justifying himself, and imprisoned the greatest part of his domestics. Petronius was put under durance at Cumæ, whither he had attended the emperor in his journey to Campania; but soon resolved to end his hopes and fears by a voluntary death,

which however he was unwilling to have thought precipitate. He opened his veins therefore, and then closed them again : he did this more than once, at intervals conversing with his friends, not in a solemn manner on serious and profound subjects, the immortality of the soul, or the principles and sayings of the philosophers about it, but in a pleasant and jocular way, they repeating to him songs and verses upon diverting subjects. In short, he slept, he travelled, rewarded some, and punished others of his domestics ; affecting to do all the ordinary offices of life, that his death might not seem forced, but accidental. When he made his will, he did not compliment Nero or Tigellinus, or any of the great men in power, as was then the common practice, with a legacy ; but having described, under the feigned characters of some vile debauched people, all the infamous lewdness and obscene pleasures of Nero, sent the book sealed up to him, breaking the seal in pieces, that no use might be made of it afterwards in discovering the author. Tacitus adds, that the emperor was much perplexed in conjecturing how his nocturnal bestialities came to be so well known ; and that at length his suspicions settled upon Silia, a senator's wife, who having always been one of his party, and being intimate with Petronius, was doomed to banishment, on pretence that she had not concealed what she had seen and been partaker of. The manner of Petronius's death had a strange mixture of constancy and extravagance, and certainly not a little of vanity and affectation, although Tacitus seems to relate it with applause and admiration. He died in the year of Rome 817, of Christ 65, and, as is supposed, about fifty years old.

It does not appear, what put him first upon writing his *Satyricon*, nor very clearly, what was his design in it. His admirers say, that he meant to expose the luxury and debauchery of the court : it may be so, but it is strange, as one observes, that he should chuse to do it in such a manner ; for it is manifest, that he speaks of the most infamous acts of lewdness with too great a gusto to be thought a reformer : it would be more natural to imagine, that he has likewise drawn his own picture among those of the other debauchees of that court and age. In short, his *Satire* is such a medley of virtue and vice, that it is difficult to determine what he condemns or what he approves. In the mean time he had a fine genius, and knew perfectly how to enter into every character he intended to commend or expose ; and, by joining the humour of Plautus to the eloquence of Cicero, formed from thence a most lively and elegant style and manner, in which

the perfection of the Roman urbanity appears. All the learned and men of taste have agreed in their elogiums of him, at the same time that they have condemned the marvelous obscenities with which his work abounds. He has usually been ranked among the critics of antiquity, and is mentioned by Mr. Pope in particular with Horace, Dionysius Halicarnassus, Quintilian, and Longinus :

“ Fancy and art in gay Petronius please,

“ The scholar’s learning, with the courtier’s ease.”

Essay on Criticism, v. 667.

Not that he has delivered any thing in the formal didactic way of criticism, but only occasionally thrown out some few remarks in the course of his work, which however shew him to have been sufficiently intitled to the character and merits of a just critic.

Salmasius and others are of opinion, that the present fragments of Petronius are merely excerpta, or passages transcribed by some student, who picked out what pleased him best, and that the original and intire copies are lost. Nothing certain of this nature can be known; but if Salmasius conjectures rightly, he must have been a very lascivious student, who found his pleasure in the most bawdy passages. A considerable fragment of Petronius was pretended to be found at Trau in Dalmatia by a physician about the middle of the last century; and this occasioned a controversy among the critics, of which there is some account in Spon’s Voyages, who visited this physician, and saw the manuscript in question; which however is upon the whole rejected as a forgery. many learned men have written notes, and much critical labour has been bestowed upon this author; from whence it is, that there are various editions of him, the best of which is supposed to be that of Peter Burman, at Utrecht 1709, in two volumes 4to.

PETTY (Sir William) a singular instance of an universal practical genius, was the elder son of Anthony Petty, a clothier at Rumsey, a small port town in Hampshire, where he was born May 16, 1623. It is hard to determine whether the course of his education was directed more by his father or himself: for being carried in his infancy, by the bent of his genius and inclination, to view the common mechanics at work, he presently took up the tools himself, and soon grew to handle them with so much dexterity, that at twelve years of age he had attained a skill in each trade not much in-

Wood Ath.
Ox. v. ii.
col. 807.

In his Will,
dated May
2, 1685.

Ibid.

ferior to that of the ordinary workmen therein. After this he went to the grammar school at Rumsey, where (if we may believe his own account) he not only acquired a competent readiness in the Latin, Greek, and French tongues, but also became master of all the rules of common arithmetic, the practical geometry, dialing, and the astronomical part of navigation, in three years time. Thus instructed in literature and the knowledge of several mechanical trades, he removed at the age of fifteen to the university of Caen in Normandy, and after some stay there, returning to England, he was preferred in the navy, where by the time he was twenty years of age, "he had (to use his own words) gotten up about threescore pounds, with as much mathematics as any one of his age was known to have had." Our author having thus made a purse, which, in the hands of such a manager, was a sufficient fund to support the expence of travelling abroad, he resolved to make use of it that way for his further improvement in his studies. He began now to turn his thoughts to physick, and it was chiefly in the view of getting an insight into that art, that in 1643 he visited Leyden, Utrecht, Amsterdam, and Paris (A). He spent three years in foreign parts, and maintained his brother Anthony (whom he had taken with him to breed up) as well as himself, and yet brought home to Rumsey, in 1646, about ten pounds more than he carried out of it in 1643. The following year, having invented an instrument for double writing (B), he obtained a patent from the parliament for the

(A) Here studying anatomy, he read Vesalius with Mr. Hobbes, who was very kind to him, and readily gave him his assistance. See his Will, dated May 4, 1685.

(B) In an advertisement prefixed to his Advice to Mr. Samuel Hartlib, our author calls it an instrument of small bulk and price, and easily made, and very durable, whereby any man, even at the first sight and handling, may write two resembling copies of the same thing at once, as serviceably and as fast (allowing two lines upon each page for setting the instruments) as by the ordinary way, of what nature, or in what character, or what matter soever, as paper, parchment, a book, &c. the said writing ought to be made upon. Mr. Rushworth also having mentioned the patent for

teaching this art, transcribes nearly our author's words, and says, it might be learnt in an hour's practice, and that it was of great advantage to lawyers, scriveners, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, as with ease and speed, so with privacy also. The additional fatigue occasioned to the hand by the increase of weight above that of a pen, rendered this project useless as to the chief advantage proposed, that of expedition in writing: but it seems to have been applied with some alterations respecting that design, to the business of drawing; the instrument for which is too well known to need any description here.

sole

sole teaching of that art for seventeen years. Though this project (however promising in the theory) did not turn to any great account in itself; yet by this means our author was brought into the knowledge of the leading men of those times; and observing their proceedings at Oxford, he resolved to lay hold of the opportunity of fixing himself there. Accordingly having wrote his advice to Mr. Hartlib for the advancement of learning (c), he went thither in 1648, and at first was employed by their anatomy-professor as his assistant. In the mean time, he practised physick and chymistry with good success, and grew into such reputation, that the philosophical meetings which preceded the royal society, were first held (for the most part) at his lodgings; and by a parliamentary recommendation he was put into a fellowship of Brazen-nose-college, in the place of one of the ejected fellows, and created doctor of physick, March 7, 1649. He was admitted a candidate of the college of physicians on the 25th of June 1650. In December the same year he was chiefly concerned (among others) in the recovery of a woman who had been hanged at Oxford, for the supposed murder of her bastard child (e). Upon the resignation of Dr. Clayton, he succeed-

See Dr. Wallis's account of these meetings in Mearne's preface to Langtoft's Chron. v. i. p. 163.

(c) We see in the dedication of his Advice, where he declares, that though the thoughts he had till then conceived about the advancement of real learning in general, and particularly upon Mr. Hartlib's plan, were but flying ones, on account of the vast expence of executing such designs, as well as the great unwillingness to contribute toward them: But it having pleased God, continues he, to make me the inventor of the art of double writing, daily and hourly useful to all sorts of persons, in all places of the world, and that to perpetuity, I conceived, that if there were understanding enough in men to be sensible of their own good, and thankfulness or honesty to reward the contrivers of it, such means might be raised out of this art, as might at least set the aforementioned designs afloat, and make them ready to set sail to the haven of perfection.

(e) This was one Anne Green,

executed at Oxford, December 14, 1650. The story is, that she was hanged by the neck near half an hour, some of her friends in the mean time thumping her on the breast, others hanging with all their weight upon her legs, sometimes lifting her up, and then pulling her down again with a sudden jirk, thereby the sooner to dispatch her out of her pain. After she was in her coffin, being observed to breathe, a lusty fellow stamp't with all his force on her breast and stomach, to put her out of her pain; but by the assistance of Dr. Petty, Dr. Willis, Dr. Bathurst, and Dr. Clarke, she was again brought to life. I myself, says Mr. Derham, saw her many years after that. She had, I heard, born divers children. Derham's Physico-Theol. p. 157. Lond. 1713, 8vo. See also a printed account of it, intituled, News from the Dead, &c. edit. 1651, with verses on the occasion.

See his article,

Reflections upon some persons and things in Ireland, &c.
P. 3.

See the letter of Mr. Boyle of Feb. 17, 1657.

See H. Cromwell's letter to Thurloe in remark (H).

ed him in the professorship of anatomy, - January 1. following, and was chosen music professor at Gresham college on the 7th of the ensuing month, by the interest of his friend Dr. Graunt. In 1652 he was appointed physician to the army in Ireland, with a salary of twenty shillings per diem, and landed at Waterford, September 10, that year, having one hundred pounds allowed him for the journey. He was likewise physician to three lords-lieutenants successively, Lambert, Fleetwood, and Henry Cromwell. Some time after his settlement in Ireland, having observed, that after the rebellion there in 1641, the lands forfeited thereby, which had been adjudged to the soldiers who suppressed it, were very insufficiently measured, he represented the matter to the persons then in power, who granted him a contract, dated December 11, 1654, to make the admeasurements anew, which he finished with such exactness, that there was no estate of 60 l. per ann. and upwards which was not distinctly marked in its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. Besides twenty shillings per diem, which he received during the performance, he had also a penny an acre by agreement with the soldiers. And it appears from an order of government, dated at the castle of Dublin, 19th March 1655, that he had then surveyed two million and eight thousand acres of forfeited profitable land; part of which he had sub-divided to the late disbanded soldiers, besides church and crown lands; which, according to the rates in his contract, when the army should be put into possession of the whole, amounted to above the sum of 17,900 l. of which he had received 7500 l. and from the army 2186 l. 2 s. besides the money that was to be deducted from the deficiency of former surveys. And by the said order, in consideration of the want of the money he was in arrear, by paying several persons by him employed in the survey, he received 3000 l. more: but part of his contract remaining unpaid till after the restoration, the payment of it was provided for by the act of explanation. He was likewise one of the commissioners for setting out the lands to the army after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his secretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgess for Westlow in Cornwall, in Richard Cromwell's parliament, which met January 27, 1658. Upon the 25th of March following, Sir Hierom Sankey, member

member for Woodstocke in Oxfordshire, impeached him of high crimes and misdemeanours in the execution of his office (F). This brought the doctor into England, when appearing in the House of Commons, April 19th, he answered to the charge on the 21st; to which his prosecutors replying, the matter was adjourned; whence it never came to an issue, that parliament being suddenly dissolved the next day. Henry Cromwell had written over a letter to secretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am still of the same opinion; and if Sir Hierom Sankey do not run him down with numbers and noise of adventurers, and such other like concerned persons, I believe the parliament will find him as I have represented. He has curiously deceived me these four years, if he be a knave. I am sure the junto's of them who are most busy, are not men of the quietest temper. I do not expect you will have leisure, or see cause to appear much for him, wherefore this is only to let you understand my present thoughts of him. The activeness of Robert Reynolds and others in this business, shews that Petty is not the only mark aimed at."

Upon his return to Ireland soon after, some further endeavours being used to push on a prosecution, the doctor published the same year, A Brief of the Proceedings between Sir Hierom Sankey and the author, with the State of the Controversy between them, in three sheets; which was followed by Reflections upon some Persons and Things in Ireland, &c. He came again to England; but though he brought a very warm application in his favour from the lord lieutenant, in these terms, "Sir, the bearer, Dr. Petty, hath been my secretary, and clerk of the council here in Ireland, and is one whom I have known to be an honest and ingenious man. He is like to fall into some trouble from some who envy him. I desire you to be acquainted with him, and to assist him, wherein he shall reasonably desire it. Great endeavours have been used to beget prejudice against him; but when you speak with him, he will appear

(F) The charge being general, many lawyers spoke against receiving it, till it was digested into particulars; but at last it was resolved he should be summoned to attend the

house that day month. Ward, p. 219. from a manuscript letter of the doctor to Mr. Boyle, Feb. 17, 1567, in the possession of Mr. Miles.

“ otherwise;” yet he was actually removed from his public employments in June. This year, 1659, he became a member of the Rota Club at Miles’s coffee-house in New-Palace-Yard, Westminster (G): but returned to Ireland not long after Christmas, and staid there till the restoration of king Charles II. upon which he came into England, and was received very graciously by his majesty; and resigning his professorship at Gresham, March 8, 1660, on the 19th of that month he was made one of the commissioners of the Court of Claims; and the king, in his instructions for the act of settlement, ordered lands to be assigned him for his deficient debentures, according to the directions in his letter of January 2, 1660, viz. That all the forfeited lands which had been set out to him, and of which he had been possessed May 7, 1659, should be confirmed to him for ever, which was accordingly done by the said act; and in virtue thereof he had seven, and his lady two grants of lands, by letters-patent. April 11, 1661, he received the honour of knighthood, and the grant of a new patent, constituting him surveyor-general of Ireland, and was chosen member of parliament there for the borough of Eniscony. Upon the foundation of the royal society, he was one of the first members, and of the first council established therein; and though he had left off the practice of physic, yet his name appears in the list of the fellows in the new charter of the college of physicians in 1663. The same year he lost a considerable part of his estate by the decrees of the court of claims in Ireland. This court was erected to determine matters still remaining in dispute between the present possessors of popish estates, on pretence of forfeitures in the rebellion of 1641, and the former proprietors. Our author having purchased several debentures, as already observed, and by those the lands allotted to pay them in 1656 and 1657, the justice of those allotments was called in question by this court, which sat chiefly this year, and adjudged to the claimants, as not being concerned in the rebellion. Sir William says, the court was too favourable to the claimants; and observes, that of all that claimed innocence, seven in eight obtained it: that the restored persons, by innocence and provisos*, had more than what was their own in 1641, by at least one fifth: that they had gotten by forged feoff-

* That is, provisos in the act of settlement passed in 1662.

(G) The scheme of this club was, that all officers of state should be chosen by balloting, and the time limited for holding their places; and

that a certain number of members of parliament should be annually changed by rotation. See Wood’s Fasti, vol. ii. col. 591.

ments of what was more than their own, at least one third ; and that of those adjudged innocents, not one in twenty were really so. He observes also, that the number of landed Irish papists before that rebellion was about three thousand, whereof, as appears by eight hundred judgments of the Court of Claims which sat this year, there were not above a seventh part, or four hundred, found guilty of the rebellion.

About this time, he invented his double-bottomed ship, to sail against wind and tide, which occasioned much discourse. He afterwards gave a model of this ship to the Royal Society, which is still in their repository ; to whom also, in 1665, he communicated a discourse about the building of ships, containing some curious secrets in that art. This was taken away by Lord Brounker, who kept it in his possession till 1682, and probably till his death, saying, it was too great an arcanum of state to be commonly perused. Sir William's ship performed one voyage from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, in July 1663. About the same time, the earl Ossory, and other persons of honour, were embarked in her, and drove to and again within the bar near Dublin. It then blew very hard, insomuch that a small Holland vessel, famous for a good sailer, which set sail with her, was in appearance looked on to be overset, whilst she inclined not above half a foot ; so that it was truly called the Pad of the sea. It appeared very much to excell all other forms of ships in sailing, carriage, and security, and many other such benefits : but in its return home from a second voyage, it was destroyed in a storm, in which a great fleet also perished ; and no other being built upon the same plan for many years, there grew an opinion that the charge was too much for a private purse. But the truth is, that notwithstanding the great things that were said of the invention of it by others, yet many defects were observed in it by the inventor himself ; particularly, notwithstanding Dr. Sprat's remark that it performed the first voyage with admirable swiftness, and that it would do more than any other ship against wind and tide, yet sailing with them, it was a meer slug. For these and other the like reasons, Sir William set himself to improve it, and spent many years upon it ; till at length having, at great expence, made upwards of twenty models to bring it to the desired perfection, he procured a vessel to be built, which being finished according to his mind, was tried December 15 and 16, 1684, in the harbour at Dublin, between Rings-end and the Bar ; when she performed so abominably, as if built on purpose
to

to disappoint in the highest degree every particular that was expected from her. She had spread but a third of her sail she was to carry; the wind did but just fill her sails, and yet she stooped so, that she was in danger of being overset every moment. A blast from a smith's bellows superadded, had overturned her. She was proposed not to want an ounce of ballast; and yet she had in her ten tons of paving stones, and all would not do. The seamen swore they would not venture over the Bar with her for a thousand pounds; even right before the wind she did nothing, so that the whole design was blown up. It must be observed, that among other alterations, the principal was, that of changing the bottom, so that his last vessels were not so much double bottomed as the former; and he now called them sluice-bottomed, their keel being inverted, and a large sluice or crena running along their back. The mortification must have been so much greater, on account of the absolute confidence he had of the success; insomuch, as he had not spared to assert, that he would be bound to make a passage-boat between Dublin and Chester, of about eighty or a hundred tons, that should be as it were a stage-boat, and should be as constant in her going out and returning upon her set days, let whatever weather happen, as the stage-coaches between London and any country town. It is worth knowing with what temper he bore this vexatious affair; and this appears from a letter of his to a friend, dated at Dublin, December 18, 1684, wherein he writes thus: " I have troubled you with several accounts of
 " my naval experiments, perhaps, you may think, because I
 " expected your applause from them: but I do now, with
 " the same candor and ingenuity, acquaint you, that upon
 " the 15th and 16th days of this month, we have made an
 " experiment upon the sea, in which were so many complicated and perplexed circumstances, as to make me stagger in much of what I formerly said, but not in the least
 " concerning the strength of our fabric. Our principal appointment was, not bearing of sail, which all the world
 " allows will be easily removed by virtue of our principle.
 " We thought to have remedied our ship's tenderness for
 " the present by ballast, upon the advice of good and common seamen, but found that (as our model had formerly
 " told me) it had not the same effect to stiffen our sort of
 " shipping as the common: so as this use of ballast did but
 " bring new mischiefs upon us, that is to say, did damp the
 " ship's motion and disturb her working. The cause of the
 " tenderness was an endeavour, besides the introducing a
 " new

“ new principle, to make a small passage-boat of twelve
 “ feet broad, yet enough to carry horses, hoping to have
 “ got some small matter thereby to have defrayed the charges.
 “ But as it is thus, we are now to begin again, all men
 “ believing that the principle will be good. For my own
 “ part, I intend to spend my life in examining the greatest
 “ and noblest of all machines, a ship: and, as I have always
 “ told you, I shall content myself, in that I have to this
 “ purpose used more effectual means, and with less bye-ends,
 “ than the generality of other men: and I promise you, if I can
 “ find just cause for it, I will write and publish a book against
 “ myself, so much do I prefer truth before vanity and impos-
 “ ture, &c.” Agreeable to his declaration here of spending
 his life in the improvement of shipping, we find him making
 the same declaration in his last will, which he wrote himself
 the following year, 1685: but as he survived only a few
 years, we do not find that he made any more experiments
 this way. Thus we thought proper to set this whole matter
 at once before the reader, though it broke into the thread of
 our narrative according to the course of time, which we shall
 therefore now resume.

In 1666, Sir William in the same public spirit, drew up
 his treatise, called *Verbum Sapienti*, containing an account
 of the wealth and expences of England, and the method of
 raising taxes in the most equal manner; shewing likewise that
 England can bear the charge of four millions per ann. when
 the occasions of the government require it. How much
 more does it bear at present! The same year, 1666, Sir
 William suffered a considerable loss by the fire of London,
 having purchased, several years before, the earl of Arundel's
 house and gardens, and erected buildings in the garden, called
 Token House, which were for the most part destroyed by that
 dreadful conflagration. The following year he married Eliza-
 beth daughter to Sir Hardresse Waller, knight, and relict of
 Sir Maurice Fenton, baronet; and afterwards set up iron
 works and pilchard-fishing, opened lead mines and a timber
 trade in Kerry, which turned to very good account. But
 his active genius could not be confined purely to the views of
 his own private affairs, however interesting. In the midst
 of these employments he found time to consider other subjects of
 general utility, and communicated them to the Royal So-
 ciety (H), of which he was always a zealous promoter, and

(H) At the same time having from the council of trade in Ireland,
 wrote his *Political Survey of Ire-* to the lord-lieutenant and council
land in 1672, he drew up a Report there, in March 1676.

frequently

frequently of the council, which shews his genius to be capable of any thing to which he had a mind to apply it. He composed a piece of Latin poetry, and published it at London 1679, in two folio sheets, under the name of Gass. Aur. Manutius, with the title of Colloquium Davidis, cum anima sua accinente paraphrasin in civ. Psalmum de magnalibus Dei. As he had before, in the spirit of a loyal subject, used his endeavours to encourage a chearful readiness to support the expence of the war against the Dutch, so he conceived a generous indignation of the sinister practices of the French, how to raise disturbances in England, increase our-divisions, and corrupt the parliament at this time. It was in order to prevent, as far as he could, the mischiefs of these French politics, that he published in 1680, or the following year, a piece, called The Politician Discovered, &c. and the like patriot spirit pushed him on afterwards to write several essays in political arithmetic: wherein, from a view of the natural strength both of England and Ireland, he chalks out a method of improving each by industry and frugality, so as to be a match for, or even to be superior to either of her neighbours. Upon the first meeting of the philosophical society at Dublin, after the plan of that at London, every thing was submitted to his direction; and when it was formed into a regular society, he was chosen president in November 1684. Upon which occasion he drew up a Catalogue of mean, vulgar, cheap, and simple Experiments, proper for the infant state of the society, and presented it to them; as he did also his *Supplex Philosophica*, consisting of forty-five instruments requisite to carry on the design of their institution (1). In 1685 he made his will, wherein he declares, that being then about sixty years old, his views were fixed upon improving his lands in Ireland, and so to get in the money he had owing to him, and to promote the trade of iron, lead, marble, fish and timber, whereof his estate was capable. And as for studies and experiments, "I think now, says he, to confine the same to the anatomy of the people and political arithmetic; as also to the improvement of ships, land-carriages, guns, and pumps, as of most use to mankind, not blaming the study of other men." But a few years after, all his pursuits were determined by the effects of a gangrene in his foot, occasioned by the swelling of the gout, which put a period to his life, at his house in Piccadilly, almost opposite to St. James's

This is
printed in
Phil. Transf.
No. 167.

(1) Communicated to that society, wards to the R. S. Letter B. x. p. December 1, 1684, and sent after- 38, and 138.

church, within the liberty of Westminster, December 16, 1687, in the sixty-fifth year of his age. His corpse was carried to Rumsey, and interred in the south isle of the chancel (κ) in the church there, near those of his parents. The character of his genius is sufficiently seen in his writings, which are observed to be very numerous. Amongst these, it is said he wrote the history of his own life (L): if so, no doubt but it contained a full account of his political and religious principles, as may be conjectured from what he has left us upon those subjects in his will; wherein he has these remarkable words: "As for legacies to the poor, I am at a stand; and for beggars by trade and election, I give them nothing: as for impotents by the hand of God, the public ought to maintain them: as for those who can get no work, the magistrates should cause them to be employed; which may be well done in Ireland, where are fifteen acres of improveable land for every head: as for prisoners for crimes by the king, or for debt by their prosecutors, those who compassionate the sufferings of any object, let them relieve themselves, by relieving such sufferers; that is, give them alms (M), &c. I am contented that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works and inventions, have sought out real objects of charity; and do hereby conjure all who partake of my estate, from time to time to do the same at their peril. Nevertheless, to answer custom, and to take the sure side, I give twenty pounds to the most wanting of the parish wherein I die." As for his religion, he says, "I die in the profession of that faith, and in the practice of such worship, as I find established by the laws of my country; not being able to believe what I myself please; nor to worship God better than by doing as I would be done unto; and observing the laws of my country, and expressing my love and honour to Almighty God, by such signs and tokens as are understood to be such by the people with whom I live, God knowing my heart even without any, &c." He died

(κ) There was laid over his grave only a flat stone on the pavement, with this short inscription, cut by an illiterate workman;

HERE LAYES
SIR WILLIAM
P E T T Y.

(L) Wood. Ath. Ox. vol. ii. c. 811. who says it came into the hands of his brother-in-law Mr. Waller.

(M) In the town of Rumsey there is a house which was given by him for the maintenance of a charity-school, the rent of which is still applied to that use. Ward, p. 222.

He had another son, named John, who died before him.

possessed of a very large fortune, as appears by his will, where he makes his real estate about 6500 l. per annum, his personal estate about 45,000 l. his bad and desperate debts 30,000 l. and the demonstrable improvements of his Irish estate, 4000 l. per annum. In all, at six per cent. interest, 15,000 l. per annum. Mr. Wood says, that his Irish estate, after the reduction by the Court of Innocents, was so large, that from Mount Mungotta in Kerry, he could see 50,000 acres of his own land (N). This estate came to his family, which consisted of his widow and three children, Charles, Henry, and Anne; of whom Charles was created baron of Shelbourne in the county of Waterford in Ireland, by king William III. but dying without issue, was succeeded in that honour by his younger brother Henry, who was created viscount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, February 11, 1718. He married the lady Arabella Boyle, sister to Charles late earl of Cork, who has brought him several children. He was living in the year 1740, and member of parliament for the borough of Great Marlow in Buckinghamshire, as also a fellow of the Royal Society. Anne, daughter of Sir William, was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737. The variety of pursuits in which Sir William was engaged, shews him to have had a genius capable of any thing to which he chose to apply it: and it is very extraordinary, that a man of so active and busy a genius could find time to write so many things, as it appears he did, by the following catalogue: 1. Advice to Mr. S. Hartlib, &c. London 1648, 4to. 2. A brief of proceedings between Sir Hierome Sankey and the author, &c. London 1659, fol. 3. Reflexions upon some persons and things in Ireland, &c. London 1660, 8vo. 4. A treatise of taxes and contribution, &c. London 1662, 1667, 1685, 4to. all without the author's name. This last was republished with two other ano-

(N) Mr. Ward, thinking this too large a number, supposes it should be 15,000 acres, the number which his enemies allowed him to be possessed of, as he tells us in his will: but there is no occasion for such a retrenchment of the number, which might amount to 50,000 well enough. For Sir William assures us that he laid out 13,000 l. in debentures, and bought land with the money in 1654. He also informs us, that in

1653 debentures were sold freely and openly for four and five shillings a pound, and that twenty shillings of debenture, one place with another, did purchase two acres of land. And he likewise observes, that Kerry was one of those counties, where there were many forfeitures, and but few restorations. See his Will, and Political Survey of Ireland, p. 21, 44.

nymous pieces, The Privileges and Practice of Parliaments, and, The Politician Discovered, with a new title page in 1690, where they are all said to be written by Sir William, which, as to the first, is a mistake. 5. Apparatus to the history of the common practice of dying, printed in Sprar's History of R. S. p. 284, London 1667, 4to. 6. A Discourse concerning the use of duplicate proportion, together with a new hypothesis of springing or elastique motions, London 1674, 12mo. See an Account of it in Ph. Transf. No. cix. and a censure of it in Dr. Barlow's Genuine Remains, p. 151. London 1693, 8vo. 7. Colloquium Davidis cum anima sua, &c. London 1679, folio. 8. The politician discovered, &c. London 1681, 4to. 9. An essay in political arithmetic, &c. London 1682, 1686, 8vo. 10. Observations upon the Dublin bills of mortality in 1681, &c. London 1683, 1686, 8vo. 11. An account of some experiments relating to land-carriage, Ph. Transf. No. clxi. 12. Some queries whereby to examine mineral waters, *ibid.* No. clxvi. 13. A catalogue of mean, vulgar, cheap, and simple experiments, &c. *ibid.* No. clxvii. 14. Maps of Ireland, being an actual Survey of the whole kingdom (o), &c. 1685, folio. N. B. Sir William has inserted some maps of lands and counties, surveyed by others, and not by himself. 15. An essay concerning the multiplication of mankind, London 1686, 8vo. N. B. The essay is not printed here, but only the substance of it. 16. A further assertion, concerning the magnitude of London, vindicating it from the objections of the French, Ph. Transf. clxxxv. 17. Two essays in political arithmetic, &c. London 1687, 8vo. An extract of these is in Ph. Transf. No. clxxxiii. 18. Five essays in political arithmetic, &c. 1687, London, 8vo. printed in French and English on opposite pages. 19. Observations upon London and Rome, London 1687, 8vo. three leaves. His posthumous pieces are, 1. Political arithmetic, &c. London 1690, 8vo. and 1755, with his Life prefixed, and a Letter of his never before printed. 2. The political anatomy of Ireland, to which is added, Verbum Sapienti, 1691, 1719. In the title page of the second edition, this treatise is called Sir William Petty's Political Survey of Ireland. This latter was ani-

(o) In the estimate of his estate made in his will, he says, I value my three chests of original maps, fiede-books, the copy of the Downe survey, with Barony, maps, and the chests of distribution books, with

two chests of loose papers, relating to the survey, the two great barony books, and the books of the history of the survey, altogether at two thousand pounds.

adverted

madverted upon, in a Letter from a Gentleman, &c. Lond. 1692, 4to. 3. A treatise of naval philosophy, in three parts, &c. printed at the end of an Account of several new Inventions, &c. in a Discourse by way of letter to the Earl of Marlborough, &c. 1691, 12mo. Mr. Wood suspects this may be the same with the discourse about the building of ships, mentioned above, to be many years in the hands of Lord Brouncker. 4. What a compleat treatise of navigation should contain, Ph. Transf. No. cxcviii. This was drawn up in the year 1685. Besides these, the following are printed in Birch's Hist. of R. S. 1. A discourse of making cloth with sheeps wool. This contains the history of the cloathing trade, as No. 5. above does that of dying; and he purposed to have done the like in other trades: in which design some other members of the society engaged also at that time. 2. Supellex Philosophica.

Niceron,
tome i.

PEZRON (Paul) a very learned and ingenious Frenchman, was born at Hennebont in Bretagne in 1639; and admitted of the order of Citéaux, in 1660. He made the Scriptures the principal object of his study; but being persuaded, that a perfect knowledge of profane history was necessary to understand them thoroughly, he read with vast attention the ancient Greek and Latin historians. He became a great antiquary, and was indefatigable in tracing the origin of the language of the Goths. The result of this was, that he was led to espouse a system intirely new; which he communicated to the public, in a work printed at Paris in 1687, 4to. and called *L'Antiquité des temps-rétablie*, &c. that is, "The antiquity of time restored, and defended, against the Jews and modern chronologers." The design of this book, which is very learned, and finely written, is to prove, upon the authorities of the Septuagint and profane history, that the world is more ancient than modern chronologers have supposed; and that, instead of 4000 years between the creation of the world and the birth of Christ, there were almost 6000. The great principle, on which this supposition is built, is, that the Hebrew text has been corrupted, since the destruction of Jerusalem, by the Jews, who otherwise must have been forced to acknowledge, upon their own principles, that the Messiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no small alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote against this new system, and undertook the defence of the Hebrew text; Mar-

Martianay with great zeal and heat, Le Quien with more judgment and knowledge. Pezron published, *Defense de l'antiquité des temps*, in 1691, 4to; which, like the work itself, abounded with curious and learned researches. Le Quien replied, but Martianay brought the affair into another court: and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbishop of Paris. The archbishop communicated the representation of this adversary to Pezron, who, finding no difficulty in supporting an opinion, common to all the fathers before Jerome, rendered the accusation of none effect.

Pezron was the author of other curious and learned works, as, *Antiquité de la Nation & de la Langue de Celtes*, en 1703, 8vo; *Dissertation touchant l'ancienne demeure des Cananeens*, printed in the *Memoires de Trevoux*, for July, 1703; and, *Dissertation sur les anciennes & veritables bornes de la Terre promise*, in the same *Memoires* for June, 1705. Add to these, *Essay d'un Commentaire litteral & historique sur les Prophetes*, 1693, 12mo; and *Histoire Evangelique confirmée par la Judaïque & la Romaine*, 1696, in 2 vols 8vo.

This ingenious and learned man died the 10th of October, 1706, aged 67 years; having gone through several promotions, the last of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.

PHÆDRUS, an ancient Latin author, who wrote five books of Fables, in Iambic verse, was a Thracian: and was born, as there is reason to suppose, some years before Julius Cæsar made himself master of the Roman empire. His parentage is uncertain, though some have imagined his liberal education to be an argument, that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Augustus; for we read, that while Octavius was prætor in Macedonia, he gave the Thracians a very great overthrow. This fell out the same year, that Q. Cicero was proconsul of Asia, and Cæsar sole consul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, some have therefore rejected it, though with little reason, since many proofs may be collected from his Fables, that he lived to be very old. How he came into the service of Augustus, is unknown: but his being called Augustus's freedman, in the title of his book, shews that he had been that emperor's slave. It should seem as if he had arrived pretty early at Rome; for he quotes a line from Ennius, which, he says, he remembers to have read, when he

Phædri
Fab. in Præ-
fat. ad lib.
iii.

Bayle's
Dict. in vo-
ce Phædrus.
and Cruci-
us's Lives of
the Roman
poets.

Fab. 2
lib. iv.

was a boy : and it is not probable that he should have read it, before he left Thrace. He received his freedom from Augustus, and no doubt such a competency, as enabled him to enjoy the valuable gift. He expresses a great regard to that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius, he was unjustly persecuted by Sejanus, to which he has frequently alluded in his Fables ; and particularly in the preface to his third book. We know not the cause of this persecution, but it was not for his wealth : he represents himself, in the very same place, as a man who never cared to hoard up riches, and mentions this as one of the reasons which should facilitate his promotion to the rank of a poet. He seems to have written all his fables after the death of Augustus : the third book he certainly wrote after that of Sejanus, who perished in the eighteenth year of Tiberius : for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a resentment, which would never have been pardoned, had he been living. How long Phædrus survived him, is uncertain : but, supposing him to have lived a little longer, he must have been above seventy at his death ; for so many years there are from Cæsar's first dictatorship to the eighteenth year of Tiberius.

Blount's
Censura
Authorum.

The Fables of Phædrus are a work generally valued for their wit and good sense, expressed in great purity, terseness, and elegance of language : and they who, like Scioppius, imagine they discover something foreign and barbarous in the style, form their criticisms upon Phædrus's being a Thracian. They might as well object solecisms and false Latin to Terence, because he was born in Africa. We cannot, however, but observe it as somewhat singular, that the Roman language has been transmitted to posterity, in its greatest purity and elegance, by two slaves, who were brought from countries, which the Romans deemed barbarous.

Epigramm.
æo lib. iii.

Senec. de
Consolar.
ad Polybi-
um, cap. 27.

It is remarkable, that no writer of antiquity has made any mention of this author ; for it is generally supposed, that the Phædrus mentioned by Martial is not the same. Seneca manifestly knew nothing of him ; otherwise he never could have laid it down, as he does, for matter of fact, that the Romans had never attempted fables and Æsopian compositions : *fabellos et Æsopæos logos, intentatum Romanis ingeniis opus*. This may serve to abate our wonder, with regard to the obscurity, in which the name and reputation of Quintus Curtius lay buried for so many years ; not to mention Velleius Paterculus and Manilius, who have met with much the same fate. We

may

may observe, that Isaac Casaubon, who had so much learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithæus, published his Fables. "It is by your letter," says Casaubon, "that I first came to be acquainted with Phædrus, Augustus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Casaubon was wrote in 1596, at which time Pithæus published the Fables of Phædrus, at Troyes. He sent a copy of them to father Sirmond, who was then at Rome; and this jesuit shewed it to the learned men in that city, who judged it, at first, a supposititious work; but, upon carefully examining, altered their opinion, and thought they could observe in it the characteristical marks of the Augustan age.

Casaubon.
Epist.

Since that edition of 1596, there have been several others, with notes of the most eminent critics. That of 1698, in 8vo, which Burman procured, contains, besides the notes of Gudius, never before published, the entire commentaries of Conrad Ritterhusius, Nicolas Rigaltius, Nicolas Heinsius, John Schefferus, and of John Lewis Præsius, with extracts from some other commentators. An edition since this, at Amsterdam, 1701, in 4to, by the care, and with the notes, of Hoogstraten, is the most beautiful of all that have yet been printed, with regard to the letter and the cuts. Lastly, these Fables were subjoined to the edition of Terence by Bentley, in 1726, 4to, with the corrections and emendations of that illustrious critic.

PHÆDRUS (Thomas) professor of eloquence at Rome, in the beginning of the 16th century, deserves to be mentioned, on account of some very curious particulars relating to him. He was canon of Lateran, and keeper of the library in the Vatican. He owed his rise to the acting of Seneca's Hyppolutus, in which he performed the part of Phædra; from whence he ever after retained the name of Phædrus. It is Erasmus who relates this; and he says, he had it from cardinal Raphael Georgianus, in whose court yard, before the palace, that tragedy was acted. The cause of his death was very extraordinary. Riding one day through the city on a mule, he met a cart drawn by wild oxen; at which his mule took a fright, and threw him down. Though a corpulent man, he was so happy that the cart passed over him, without doing him any hurt, because he luckily fell in the space between the wheels; but his fright, and the fall together, spoiled

Bayle's
Dict. in
voce.

Epist. 5.
lib. xxiii.

Pierre Va-
rian. de
Infelic. Li-
terat. lib. i.
p. 25.

In Epist.
supra citata.

In Orat.
ante prælec-
tionem
epist. Cice-
ron. ad At-
ticum.

the whole mass of his blood to such a degree, that he contracted a distemper, of which, after languishing some time, he died, when he was under fifty years of age. If he had lived longer, he would probably have published some books; and, perhaps; adds Mr. Bayle, have confirmed what has been observed of him, that his tongue was better than his pen. The observation was made by Erasmus, who yet tells us, that he knew and loved him; and owns withal, that he was called the Cicero of his time. Janus Parrhasius, who was his colleague, was infinitely grieved at his death; and has transmitted to us the titles of several works, which were almost ready for the public view.

Vita Phala-
ridis a Ca-
rolo Boyle.

PHALARIS, a celebrated tyrant of antiquity, was born at Astypalea, a city of Crete; and gave early signs of an ambitious and cruel nature. As soon as he was grown up, he interfered in affairs of state, and aimed at empire; on which account he was banished by the Cretans. He fled to Agrigentum in Sicily, and there, by virtue of great accomplishments, became a favourite with the people; whom, however, he would not have given a rush to please, unless he might also govern them. He obtained his purpose in the following manner. When the Agrigentines had decreed to build a temple, they committed the care of the work to Phalaris; whom they thought the properest person, as being then an officer concerned in collecting the revenues of the state. Phalaris hired workmen, bought slaves, and got together a prodigious quantity of materials. These materials were stolen from time to time: upon which Phalaris got leave of the citizens to fortify a little castle for their better security. This unwary concession proved destructive to their liberty: for Phalaris now armed his slaves, whom he had drawn into his measures by a promise of freedom; and sallying forth, made himself master of the city, with no great opposition. This is supposed to have happened in the 52d olympiad. Polyæus relates many stratagems of Phalaris, which shew him to have been what Lucian and his own epistles represent him, a man of great sagacity and artifice, liberally educated, and skilled in the management of affairs. He behaved himself with so much moderation and wisdom in the beginning of his reign, that the people of Himera entrusted him with their armies; and had probably undergone the same fate with the Agrigentines, if Stefichorus had not given them timely warning of their danger.

He discovered at length his nature, by degenerating gradually into the extremest cruelty. He exceeded all the princes that

that ever reigned in this; and Siculus Tyrannus became afterwards a proverbial expression for a tyrant of the first magnitude. All the ancient writers represent him as such, and never speak of him but in terms of abhorrence. The story of Perillus and his bull shews however, that he sometimes knew how to observe justice even in his cruelties. Perillus was a brazen-founder at Athens; who, with a view of pleasing the cruel Phalaris, contrived a new and unheard-of kind of punishment. He cast a brazen bull, bigger than the life, and finely proportioned; and fashioned an opening in his side, so that men might be admitted into his body. When they were shut up there, a fire was to be kindled under the belly, in order to roast them; and the throat-part was so formed, that instead of the groans of dying men, were sent forth rather the roarings of a bull. This was brought to the tyrant, who was pleased with the contrivance, and admired the workmanship; but asked him, if he had proved it? No, replied Perillus: then, said the tyrant, it is but reasonable that you make the first experiment upon your own work, and ordered him immediately to be put into it. And this was not amiss; for, says Ovid, in allusion to it,

— — — Neque enim lex æquior ulla
Quam necis artifices arte perire sua.

De Arte Amandi, lib. i. v. 655.

The end of this tyrant is diversely related; but it is generally supposed, with Cicero, that he fell by the hands of the Agrigentines; and, as some say, at the instigation of Pythagoras. Ovid says, that his tongue was first cut out; and that he was then put into his bull, to perish by the same slow fire, with which so many had perished before him. Others say, that he was stoned; and all agree, that his death was violent. He reigned, according to Eusebius, twenty-eight years; others say, sixteen. In the mean time, there is great uncertainty both as to the life, and death, and whole history of this Sicilian tyrant. Many of the above-mentioned circumstances, as they are collected by Mr. Boyle, depend upon the authenticity of those epistles, which go under the name of Phalaris, and which have been justly questioned, and with great probability rejected, as the spurious production of some recent sophist.

The history of the famous controversy between Bentley and Boyle, upon the genuineness of these epistles, is too well known to be particularly insisted on: yet it may be proper to

Miscellanea, part ii. upon ancient and modern learning.

our present purpose, to say something of it in general. Sir William Temple had affirmed, in favour of the ancient writers, that the oldest books we have are still the best in their kind; and, to support the assertion, mentioned Æsop's Fables, and Phalaris's Epistles. With regard to Phalaris's Epistles, "I think," says he, "that they have more grace, more spirit, more force of wit and genius, than any others I have ever seen, either ancient or modern. I know several learned men, or that usually pass for such under the name of critics, have not esteemed them genuine, and Politian, with some others, have attributed them to Lucian: but I think he must have little skill in painting, that cannot find out this to be an original. Such diversity of passions upon such variety of actions and passages of life and government, such freedom of thought, such boldness of expression, such bounty to his friends, such scorn of his enemies, such honour of learned men, such esteem of good, such knowledge of life, such contempt of death, with such fierceness of nature, and cruelty of revenge, could never be represented but by him that possessed them; and I esteem Lucian to have been no more capable of writing, than of acting what Phalaris did. In all one writ, you find the scholar or the sophist; and in all the other, the tyrant and the commander." This declaration of Sir William Temple, who was reckoned the Memmius of his age, in conjunction with other motives, put the honourable Charles Boyle, then of Christ Church in Oxford, afterwards earl of Orrery, to give the public an edition of these epistles of Phalaris: which accordingly came out in 8vo; at Oxford, 1695, with a new Latin version, notes, a life of Phalaris, and a dedication to Aldrich, dean of Christ Church. In the preface, the editor gives an account of the manuscripts he made use of, and mentions that in the king's library; which, he says, had been collated only to the 40th epistle, because the librarian, who was Dr. Bentley, had, out of his singular humanity, denied him the farther use of it: *Collatas etiam (Epistolas nempe) curavi usque ad Epist. 40. cum MS^o in bibliotheca regia, cujus mihi copiam ulteriorem bibliothecarius pro singulari sua humanitate negavit.* This was the first public stroke in the controversy; and Dr. Bentley's rudeness to Mr. Boyle, in recalling the manuscript, before the collation of it was finished, was, as appears from hence, the cause of it. One is ready to say, upon this occasion, "Behold how great a matter a little fire kindleth!" Dr. Bentley, however, denied the charge, and imputed this sting of resentment to a remoter cause.

cause. "I went," says he, "for a whole fortnight to Oxon, where the book was then printing; conversed in the very college where the editors resided: not the least whisper there of the manuscript,—But there's a reason for every thing, and the mystery was soon revealed: for, it seems, I had the hard hap, in some private conversation, to say, that the Epistles were a spurious piece, and unworthy of a new edition: hinc illæ lachrymæ."

Preface to
Dissertations upon
the Epistles
of Phalaris.

In 1697, when the second edition of Mr. Wotton's "Reflections upon Ancient and Modern Learning" came out, a "Dissertation of Dr. Bentley upon the epistles of Phalaris, &c." was published at the end of it. The professed design of this Dissertation, is, to prove the Epistles spurious, and doubtless was undertaken by Bentley, chiefly with a view of making reprisals upon the Oxford editor, for the sarcasm in his preface. But whatever was Bentley's motive, for he pretends it was an engagement to his friend Mr. Wotton, it drew forth against him a terrible volume of wit and criticism, in Mr. Boyle's "Examination," &c.; which was printed in 1698, 8vo. Mr. Boyle, in the preface, gives several reasons for answering Dr. Bentley's Dissertation: one was, that the said doctor had, with some warmth, fallen foul upon his edition and version of Phalaris's Epistles; another, a regard for Sir William Temple, "the most accomplished writer of the age," who had openly declared in favour of the Epistles, and whom he had drawn, he says, into a share of Dr. Bentley's displeasure; a third, that Dr. Bentley's reflections were understood to go farther than either Sir William Temple or himself, and to be levelled at a learned society in which he had the happiness to be educated, and which Dr. Bentley was supposed to attack under those general terms of "Our new editors, our annotators, and those great geniuses, with whom learning, that is leaving the world, has taken up her last residence."—In 1699, Dr. Bentley republished his Dissertation upon the Epistles of Phalaris, with a full and copious answer to the objections of Mr. Boyle: and so the affair ended between the two leaders, while their partizans, for their quarrel was become a general and public affair, continued hostilities some time after, and published several pieces on both sides.

This was something more than a literary contest: the enmity towards Bentley appears to have been personal. Thus the Boylean champions, in their "Examination" of Bentley's Dissertation, although the support of Phalaris is the pretence, yet were chiefly solicitous to pull down Bentley: and

hence, as no controversial piece was ever in finer language, and more artfully written, so none ever abounded so much in wit, and ridicule, and satire; the point being not so much to confute, as to expose, the learned dissertator: for Mr. Boyle, in his preface to the Epistles of Phalaris, had signified his own distrust of their genuineness, and, in effect, declared himself very indifferent about it. Bentley, on the other hand, who had nothing in view, but to support what he had asserted, by proving the Epistles of Phalaris spurious, though he is far from being destitute of strokes of humorous satire, yet abounded chiefly in argument and erudition; and by these gained over all the reasoners and the learned, while the laughers, who make an infinite majority, were carried away by the wit of Mr. Boyle's performance. In short, although the haughtiness, the insolence, the rude temper and pedantry of Bentley, made him justly odious; yet, to give him his due, his Dissertation upon the Epistles of Phalaris, with his Answer to the Objections of Mr. Boyle, is one of the most illustrious monuments of sagacity, nice discernment, skill in criticism, and depth of erudition, that ever was erected by a man of letters.

Preface to
Examina-
tion, &c.

If, to use the words of Mr. Boyle, he did carry his criticism so far as to assert, not only of Phalaris, but his editor too, that they neither of them wrote what was ascribed to them, he went no farther than the discerning, unprejudiced, and learned part of the public went with him. What share Mr. Boyle had in the edition of Phalaris, which no doubt he was put upon with a view to raise a little reputation in letters, is not easy to determine: but many are of opinion, that the "Examination," though published with his name, was in reality no part of it his. It was then, and has since been, generally ascribed to Atterbury, Aldrich, and other learned men and wits of Christ-Church, who contributed their quotas in this work, for the sake of humbling the redoubtable Bentley, whom they heartily hated: and does not Swift, in a piece, written purposely to expose this learned critic and his adherents, give great countenance to the opinion, when he represents Boyle, in his advance against Bentley, "clad in a suit of armour, which had been given him by all the Gods?"

Battle of the
Books.

Junius de
pictura ve-
terum.

PHIDIAS, the most famous sculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flourished in the 83d olympiad. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge, which belong to his

his profession : as, history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way ; and all his works were received with admiration. They were also incredibly numerous ; for it was almost peculiar to Phidias, that he united the greatest facility with the greatest perfection. His Nemesis was ranked among his first pieces : it was carved out of a block of marble, which was found in the camp of the Persians, after they were defeated in the plains of Marathon. He made an excellent statue of Minerva for the Plateans ; but the statue of this goddess, in her magnificent temple at Athens, of which there are still some ruined remains, was an astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose prodigious talents he well knew, to make a statue of the goddess ; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never speak of this illustrious monument of skill without raptures ; yet what has rendered the name of the artist immortal, proved at that time his ruin. He had carved upon the shield of the goddess his own portrait, and that of Pericles ; and this was, by those that envied them, made a crime in Phidias. He was also charged with embezzling part of the materials, which were designed for the statue. Upon this he withdrew to Elis, and revenged himself upon the ungrateful Athenians, by making for them the Olympic Jupiter : a prodigy of art, and which was afterwards ranked among the seven wonders of the world. It was of ivory and gold ; sixty feet high, and every way proportioned. “ The majesty of the work did equal the majesty of the God,” says Quintilian, “ and its beauty seems to have added lustre to the religion of the country.”

Inst. Orat.
lib. xii.
cap. 10.

Phidias concluded his labours with this master-piece ; and the Elians, to do honour to his memory, erected, and appropriated to his descendants, an office, which consisted in keeping clean this magnificent image.

PHILIPS (Fabian) author of several books relating to ancient customs and privileges in England, was the son of a gentleman, and born at Prestbury in Gloucestershire, September the 28th, 1601. When he was very young, he spent some time in one of the Inns of Chancery ; and thence translated himself to the Middle-Temple, where he became learned in the law. In the civil wars he continued loyal, having always been an assertor of the king's prerogative ; and was so passionate a lover of Charles I. that, two days before that king was beheaded, he wrote a protestation against the intended

Biographia
Britannica.

Wood's
Fasti Oxon.
vol. ii. col.
iii. edit.
1721.

tended murder, which he caused to be printed, and affixed to posts in all public places. He also published, in 1649, 4to, a pamphlet intitled, "Veritas Inconcussa; or, King Charles I. "no man of blood, but a martyr for his people:" which was reprinted in 1660, 8vo. In 1653, when the courts of justice at Westminster, especially the Chancery, were voted down by Oliver's parliament, he published, "Considerations against the dissolving and taking them away:" for which he received the thanks of William Lenthall, esq; speaker of the late parliament, and of the keepers of the liberties of England. For some time, he was filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching records, and writing in favour of the royal prerogative: yet he got no advantage from it except the place of one of the commissioners for regulating the law, worth 200 l. per annum, which only lasted two years. After the restoration of Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book, to shew the necessity of preserving them. It is intitled, "Tenda non Tollenda: or, the Necessity of preserving Tenures in Capite, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the salus populi, &c." 1660, 4to. In 1663, he published, "The Antiquity, Legality, Reason, Duty, and Necessity of Præ-emption and Pourveyance for the King," 4to; and afterwards, many other pieces upon subjects of a similar kind. He likewise assisted Dr. Bates in his *Elenchus Motuum*; especially in searching the records and offices for that work. He died the 17th of November, 1690, in his 89th year; and was buried near his wife, in the church of Twyford in Middlesex. He was a man well acquainted with records and antiquities; but his manner of writing is not close and well digested. He published a political pamphlet, in 1681, which, supposing him to have been sincere, proves his passion for royal prerogative to have been much superior to his sagacity and judgment: it is intitled, "Urfa Major et Minor: shewing, that there is no such fear, as is factiously pretended, of popery and arbitrary power."

PHILIPS (Catherine) an English lady of great wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London; and born there, in the parish of St. Mary Woolchurch, in 1631. She was educated at a boarding-school in Hackney; where she distinguished herself very early for her skill in poetry. She became the wife of James Philips, of the priory

priory of Cardigan, esq; and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, Corneille's tragedy of Pompey; which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of Horace, another tragedy of Corneille; the fifth being done by Sir John Denham. This excellent and amiable lady died of the small pox in London, the 22d of June, 1664, to the regret of all the beau-monde: "Having not left," says Mr. Langbaine, "any of her sex her equal in poetry."—"She not only equalled," adds he, "all that is reported of the poetesses of antiquity, the Lesbian Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age;" and then he mentions the earls of Orrery and Roscommon, the incomparable Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addressed to her his "Measures and Offices of friendship:" the second edition of which was printed in 1657, 12mo. She assumed the name of Orinda. In 1667, were printed in folio, "Poems by the most deservedly admired Mrs. Catherine Philips, the matchless Orinda. To which is added, Monsieur Corneille's Pompey and Horace, tragedies. With several other translations from the French;" and her picture before them, engraven by Faithorne. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several subjects, they would make a volume much larger than that of her poems." In 1705, a small volume of her letters to Sir Charles Cotterell were printed under the title of, "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous friendship. They will sufficiently instruct us, how an intercourse of writing between persons of different sexes ought to be managed with delight and innocence; and teach the world not to load such a commerce with censure and detraction, when it is removed at such a distance from even the appearance of guilt."

Account of
dramatic
poets.

Sewell's
life and cha-
racter of
Mr. John
Philips,
prefixed to
his poems,
1720, 8vo.
General
Dictionary.

No. 250.

PHILIPS (John) an English poet, was son of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordshire, the 30th of December, 1676. After he was well grounded in grammar-learning, he was sent to Winchester school, and became consummate in the classics: and was removed from thence to Christ-church in Oxford, where he performed all his university exercises with applause. Following however the natural bent of his genius, which lay towards poetry, he applied himself to read the valuable authors in that way; particularly Milton, whom he studied so intensely, that it is said there was not an allusion in *Paradise Lost*, drawn from any hint in either Homer or Virgil, which he could not immediately refer to. Yet he was not so much in love with poetry, as to neglect any other parts of good literature: he was very well versed in the knowledge of nature, and particularly skilled in all manner of antiquities, as he hath with much art and beauty shewed in his poetry. While he was at Oxford, he was honoured with the acquaintance of the best and politest men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolytus. The first poem, which distinguished him, was his "Splendid Shilling;" which the author of the Tatler styles "the finest burlesque poem in the British language." His next, intitled "Blenheim," he wrote at the request of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occasion of the victory obtained there by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished a third poem, "Upon Cyder," the first book of which had been written at Oxford. It is founded upon the model of Virgil's Georgics, and is a very excellent piece in its kind. All that we have more of Mr. Philips is, a Latin Ode to Henry St. John, esq; which is also esteemed a master-piece. He was contriving greater things; but illness coming on, he was obliged to drop all pursuits, except the care of his health. All his care however was not sufficient to keep him alive: for, after lingering a long time of a consumption, attended with an asthma, he died at Hereford the 15th of February, 1708, when he had not reached his 33d year. He was interred in the cathedral there, with an inscription over his grave; and had a monument erected to his memory, in Westminster Abbey, by Sir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Freind. Philips was one of those few poets, whose muse and manners were equally excellent and amiable; and both were so in a very eminent degree.

It is remarkable, that there were two poets of both the names of our author, who flourished in his time: one of whom was nephew to Milton, and wrote several things, particularly some memoirs of his uncle, and part of Virgil Travestied. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr married, with the humours of Jocky the Highlander." 2. "The Pretender's Flight: or, a Mock-Coronation, with the Humours of the facetious Harry St. John."

PHILIPS (Ambrose) an English poet, was descended from an ancient family in Leicestershire, and educated at St. John's college in Cambridge, where he wrote his Pastorals: a species of poetry, in which he has been thought by some to have excelled. When he quitted the university, and repaired to the metropolis, he became, as Mr. Jacob expresses himself, one of the wits at Button's; and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it. Sir Richard Steele was his particular friend, and inserted in his Tatler a little poem of his, called a Winter-piece, dated from Copenhagen the 9th of May 1709, and addressed to the earl of Dorset. Sir Richard thus mentions it with honour: "this is as fine a piece as we ever had from any of the schools of the most learned painters. Such images as these give us a new pleasure in our sight, and fix upon our minds traces of reflection, which accompany us wherever the like objects occur." Mr. Pope too, who had a confirmed aversion to Philips, when he affected to despise his other works, always excepted this out of the number.

Sir Richard was also an admirer of Mr. Philips's Pastorals, which had then obtained a great number of readers; and was about to form a critical comparison of Pope's Pastorals with those of Philips, with a view of giving the preference to the latter. Mr. Pope, apprised of Sir Richard's design, and always jealous of his own reputation, contrived the most artful method to defeat it: which was, by writing a paper for the Guardian, after several others had been employed there on pastoral poetry, upon the merits of Philips and himself; and so ordering it, as that himself was found the better versifier, while Philips was preferred as the better Arcadian. Upon the publication of this paper, the enemies of Pope exulted, to see him placed below Philips, in a species of poetry, upon which he was supposed to value himself; but were extremely mortified soon after to find, that Pope himself was the real author of the paper, and that the whole criticism was an irony. The next

next work Mr. Philips published, after his Pastorals, was, "The Life of John Williams, Lord Keeper of the Great Seal, Bishop of Lincoln, and Archbishop of York, in the reigns of James and Charles I.:" he is supposed to have undertaken this, for the sake of making known his political principles. He was afterwards concerned, with Dr. Boulter and others, in the paper called the *Free-Thinker*, since published in three volumes 8vo and 12mo.

After the accession of George I. to the throne, Mr. Philips was made a justice of the peace, and appointed a commissioner of the lottery. In the mean time, he fell under the severe displeasure of Mr. Pope, who satirized him with his usual keenness. It was said, he used to mention Pope as an enemy to the government; and it is certain, that the revenge which Pope took upon him for this abuse, greatly ruffled his temper. Philips was not Pope's match in the art of satirizing, and therefore had recourse to another weapon; for he stuck up a rod at Button's coffee-house, with which he resolved to chastise his antagonist, whenever he should meet him. But Pope prudently declined coming to a place, where he must have felt the resentment of an enraged author, as much superior to him in bodily strength, as inferior in genius and skill in versifying.

Mr. Philips was the author of three dramatic works: "The Distressed Mother," from the French of Racine, acted in 1711; "The Briton," a tragedy, acted in 1721; and another tragedy, called "Humphrey Duke of Gloucester," acted also in 1721. When his friend Dr. Boulter was made archbishop of Armagh, Mr. Philips went with him into Ireland, where he had considerable preferments; and was a member of the house of commons there, as representative of the county of Armagh. Purchasing some time after an annuity of 400 l. for his life, he came over to England in 1748; but did not enjoy his health, and died soon after at his lodgings near Vauxhall.

Mr. Gildon, in his *Complete Art of Poetry*, has mentioned Philips in pastoral writing with Theocritus and Virgil: he certainly is not so contemptible as Pope affected to think him.

Fabric.
Bibl. Græc.
vol. iii. &
Cavei Hist.
Literar.
vol. i.

PHILO, an ancient Greek writer, and of a noble family among the Jews, flourished at Alexandria in the reign of Caligula. He was the chief person of an embassy, which was sent to Rome about the year 42, to plead the cause of his nation against Apion, who was commissioned by the Alexandrians,

drians, to charge them with neglecting the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards, from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Joseph. Antiquit. Judæor. lib. xviii. c. 8.

Euseb. Hist. Eccles. lib. ii. c. 17. Hieron. de Script. Eccl. c. 11. Cod. 105.

Be this as it will, Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his religion, the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, aut Plato philonizat, aut Philo platonizat: "either Plato philonizes, or Philo platonizes." Josephus calls him a man "eminent on all accounts:" and Eusebius describes him, "copious in speech, rich in sentiments, "and sublime in the knowledge of holy writ." In the mean

See, as above.

time, he was so much immersed in philosophy, the platonic in particular, that he neglected to acquaint himself with the Hebrew language, and the rites and customs of his own people. Scaliger, in his usual way, says, that Philo "knew no more "of Hebrew and Syriac, than a Gaul or a Scythian." Gro- tius is of opinion, that "he is not fully to be depended on, in "what relates to the manners of the Hebrews:" and Cud- worth goes somewhat further, when he says, that "though "a Jew by nation, he was yet very ignorant of Jewish cus- "toms." Fabricius cannot come into the opinion of these great men: and, though he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation, on which to charge so illustrious a doctor of the law with ignorance. He could not have denied however, that Philo's passion for philosophy had made him more than half a pagan: for it led him to interpret the whole law and the prophets upon platonic notions; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. And this led him still farther, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words: which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtle, far-fetched and

Hist. Eccl. lib. ii. c. 2.

Fabric. B. G. as above.

Ad Matthæum, xxvi. 18.

True notion of the Lord's supper, p. 17.

abstracted

abstracted notions : where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that there are in his works many excellent things. Though he is continually platonizing, and allegorizing the scriptures, yet he abounds with fine sentiments and lessons of morality : and his morals are rather the morals of a Christian, than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus, at Paris, 1552 ; to which a Latin translation, made by Gelenius, was afterwards added, and printed several times with it. The Paris edition of 1640, in folio, was the best we had for a whole century ; which made Cotelierius say, that Philo “ was an author, that deserved to have a better text and a better version.” In 1742, a handsome edition was published of him at London, by Dr. Mangey, in two volumes, folio ; which, though it is certainly preferable, if it were only for the paper and print, is not yet so good a one as Philo deserves.

Monument.
Eccl. Græc.
vol. ii. p.
540.

PHILOLAUS, of Crotona, an ancient celebrated philosopher of the Pythagoric school, to whom some have ascribed “ The Golden Verses of Pythagoras.” He made the heavens his principal object of contemplation ; and is generally supposed to have been the author of that system, which Copernicus afterwards revived, and is now known to be the true system of the world. This made Bullialdus place the name of Philolaus at the head of two works, written to illustrate and confirm that system.

PHILOSTORGIUS, an ancient ecclesiastical historian, was born in Cappadocia, about the year 388. He was brought up in Arian principles, so that his history is not free from partiality ; and it is manifest that he favours those heretics, while he is sometimes severer than he should be upon their adversaries. Otherwise, there are many useful things in him, relating to the antiquities of the church : and his style would not be amiss, if it did not abound so much in figurative and poetical expressions. His history is divided into twelve books : it begins with the controversy between Arius and Alexander in 320, and ends about the year 425, in the time of the younger Theodosius. It was had in such detestation among the ancient orthodox, that we cannot be surpris'd, if it has not been

Dupin.
Bibl. Aut.
Cent. 5.
Fabric. Bibl.
Græc. vol.
iv.

preserved entire to our times: but we have an abridgment of it in Photius, and some extracts taken out of Suidas and other authors. Jacobus Gothofredus, a learned lawyer, first published them at Geneva, in 1643, 4to, with a Latin translation and large notes. Valesius, having reviewed this abridgment by the manuscripts, and corrected the text in several places, caused it to be printed with the other ecclesiastical historians, at Paris, 1673, in folio. It was afterwards reprinted at London, 1720, when Mr. Reading republished Valesius's edition, in three volumes, folio.

PHILOSTRATUS (Flavius), an ancient Greek author, who wrote the life of Apollonius Tyanensis, and some other things which are still extant. Eusebius, in his work against Hierocles, calls him an Athenian, because he taught at Athens; but Eunapius and Suidas always speak of him as a Lemnian; and he hints, in his life of Apollonius, that he used to be at Lemnos, when he was young. He was one of those, who frequented the schools of the Sophists; and he mentions his having heard Damianus of Ephesus, Proclus Naucratis, and Hippodromus of Larissa. This shews, that he lived in the reign of the emperor Severus, from the year 193 to 212, when these Sophists flourished: but we have other proofs of it. He became known afterwards to Julia Augusta, the consort of Severus; and was one of those learned men, whom this philosophic empress had continually about her. It was by her command, that he wrote the life of Apollonius Tyanensis; as he himself relates in the same place, where he informs us of his connections with that learned lady. Suidas and Hesychius say, that he taught rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in the year 244.

Fabric.
Bibl. Græc.
Vol. iv.

Lib. vi. 27.

De Sophist.
Lib. ii.
c. 21, 23,
27.

De vit. A-
pollon.
Lib. i.

Contra Juli-
an, §. 3.

The most celebrated work of Philostratus is his life of Apollonius, which has erroneously been attributed to Lucian, because it has been printed with some of that author's pieces. Philostratus there endeavours, as Cyril observed long ago, to represent Apollonius as some wonderful and extraordinary person; rather to be admired and adored as a god, than to be considered simply as a man. Hence Eunapius, in the preface to his lives of the Sophists, says, that the title of that work should rather have been, "The coming of a god to men:" and Hierocles, in his book against the Christians called Philalethes, which was refuted by Eusebius in a work still extant, among other things drew

a comparison between Apollonius and Jesus-Christ. That Philostratus's work was composed with a view to discredit the miracles and doctrines of Jesus, by setting up other miracles and other doctrines against them, has always been supposed, and may be true: but that Apollonius was really an impostor and magician, though it has always been supposed, may yet be not so true. For any thing we know, he may have been a wise and excellent person: and it is remarkable, that Eusebius, though he had the worst opinion of Philostratus's history, says nothing ill of Apollonius. He concluded, that this History was written to oppose the history of Jesus; and the use which the ancient infidels made of it, seems to justify his opinion: but he draws no information from it with regard to Apollonius. It would certainly have been improper to have done so; since the sophistical and affected stile of Philostratus, the sources from whence he owns his materials to have been drawn, and above all, the absurdities and contradictions with which he abounds, plainly shew his history to be nothing but a collection of fables, either invented or embellished by himself.

The works of Philostratus have been thought worthy of no small pains, and have engaged the attention of critics of the first class. The learned Grævius had a design of giving a correct edition of them, as appears from a preface of Meric Casaubon, to a dissertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had our Bentley, who designed to add a new Latin version to his notes: and Fabricius says, that he saw the first sheet of Bentley's edition printed at Leipsic in 1691. Both these designs were dropped, on some account or other. A very exact and beautiful edition however, was published at length, at Leipsic 1709, in folio, by Gottefridus Olearius, professor of the Greek and Latin tongues in the university there, who has proved himself perfectly qualified for the work he undertook, and shewn all the judgment, learning, and industry, that are required in an excellent editor. The title will give a sufficient account of what is to be found in this edition of Olearius; it runs thus: "*Philostratorum quæ supersunt omnia. Vita Apollonii, libris VIII: vitæ Sophistarum, libri II: Heroica: imagines priores atque posteriores; et epistolæ. Accessere Apollonii Tyanensis epistolæ; Eusebii liber adversus Hieroclem; Callistrati descriptiones statuarum. Omnia ex Mss. Codd. recensuit, notis perpetuis illustravit, versionem totam fere novam fecit Gottefridus Olearius.*"

We have said enough of the life of Apollonius; the two first books

books of which were translated into English, and published in 1680, folio, by Charles Blount, with large notes, said to be taken in part from a manuscript of lord Herbert of Cherbury. See BLOUNT Charles. At the end of Apollonius's life are 95 letters, which go under his name, but are not believed to be his; the stile of them being very affected, and like that of a sophist, and they bearing in other respects all the marks of a forgery. Philostratus In vit. Apollon. Lib. vii. 20. says, that he had seen a collection of Apollonius's letters in Hadrian's library at Antium, but had not inserted them all among these. They are very short, and have in them little more than moral sentences. The lives of the Sophists contain many things which are to be met with no where else. The heroics of Philostratus are nothing but a dialogue between a vintner of Thracian Chersonesus and a Phœnician, in which the former draws characters of Homer's heroes, and represents several things differently from that poet: and this upon the faith of Protefilas's ghost, who had lately visited his farm, which was not far from the tomb of this hero. Olearius conjectures, with great probability, that the design of Philostratus in this dialogue was covertly to criticise some things in Homer, which he durst not do openly, on account of the great veneration then paid to this ancient bard; and for fear of the odium which Zoilus and others had incurred by censuring him too freely. The icones or images are elegant descriptions and illustrations of some ancient paintings, and other particulars relating to the fine arts: to which Olearius has subjoined the description of some statues by Callistratus, for the same reason that he subjoined Eusebius's book against Hierocles to the life and letters of Apollonius; namely, because the subjects of these respective works are related to each other. The last piece is a collection of Philostratus's letters: but some of these, though it is not easy to determine which, were written by a nephew to our Philostratus, of the same name; as were also the last eighteen, in the book of images. This is the reason, why the title runs, not Philostrati, but Philostratorum quæ supersunt omnia.

There were many of the name of Philostratus among the ancients; and there were many other works of the Philostratus here recorded: but we have mentioned all that are extant.

PHLEGON, surnamed Trallianus, from Trallis a city of Lydia, where he was born, was the emperor Hadrian's freedman, and lived at least as long as the 18th year of the reign of Antoninus Pius; as appears from his mentioning the consuls of that year. He wrote several works full of erudition,

Bayle's Dict. of PHLEGON.

of which there is nothing now left but fragments. Among these was an History of the Olympiads, a treatise of Long-lived persons, and another of Wonderful things; the short and broken remains of which Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes. Meursius gave a new edition of them, with his notes, at Leyden in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas. It is concluded, that the history of Hadrian, published under Phlegon's name, was written by Hadrian himself, from this passage of Spartianus: "Hadrian thirsted so much after fame," says he, "that he gave the books of his own life, drawn up by himself, to his freedmen, commanding them to publish those books under their own names; for we are told, that Hadrian wrote Phlegon's books."

Spartian. in
Adriano,
cap. 16.

What has made Phlegon's name more familiar among the moderns, and his fragments paid a greater regard to than perhaps they deserve, is, that he has been supposed to have spoke of the darkness which prevailed during our Lord's passion. The book, in which the words are contained, is lost; but Eusebius has preserved them in his Chronicon. They are these: "In the 4th year of the 202d Olympiad there was a greater and more remarkable eclipse of the sun than any that had ever happened before: for at the sixth hour the day was so turned into the darkness of night, that the very stars in the firmament were visible; and there was an earthquake in Bithynia, which threw down many houses in the city of Nicæa." Eusebius is of opinion, that these words of Phlegon related to the prodigies which accompanied Christ's crucifixion; and many other fathers of the church have thought the same: but this belief is liable to many difficulties, the chief of which is perhaps the following. No man had ever a stronger desire than Phlegon to compile marvelous events, and to observe the supernatural circumstances in them. How was it possible then, that a man of this turn of mind should not have taken notice of the most surprising circumstance in the eclipse which he is supposed to hint at, namely, its happening on the day when the moon was at the full? But had Phlegon done this, Eusebius would not have omitted it; and Origen would not have said, that Phlegon had omitted this particular.

Euseb.
chronicon,
pag. 202.
edit. Scal-
geri. Amst.
1658.

Origenes in
Matth.
Tract. 35.

The question, whether Phlegon spoke of the darkness at the time of Christ's passion, was canvassed here some years ago, in several dissertations pro and con. This controversy was occasioned by the passage from Phlegon being left out in

an edition of Dr. Clarke's, Boyle's lectures, published soon after his death, at the persuasion of Dr. Sykes, who had suggested to Dr. Clarke, that an undue stress had been laid upon it. Mr. Whiston, who informs us of this affair, expresses great displeasure against Dr. Sykes, and calls "the suggestion "groundless." Upon this, Dr. Sykes published "a dissertation on the eclipse mentioned by Phlegon: or, an enquiry "whether that eclipse had any relation to the darkness which "happened at our Saviour's passion," 1732, 8vo. Dr. Sykes concludes it to be most probable, that Phlegon had in view a natural eclipse, which happened on the 24th of November, in the 1st year of the 202d Olympiad, and not in the 4th year of the Olympiad, in which Christ was crucified. Many pieces were written against Dr. Sykes, who replied to some of them: but it may well be considered as a controversy merely learned, since the cause of religion is little concerned in it.

Historical
memoirs of
Dr. Clarke.
P. 148.

Photius blames Phlegon for expatiating too much on trifles, and for collecting too great a number of answers pronounced by the oracles. "His style," says he, "is not altogether flat "and mean, nor does it every where imitate the Attic manner of writing. But otherwise, the over-nice accuracy "and care with which he computes the Olympiads, and relates the names of the contests, the transactions, and even "oracles, is not only very tiresome to the reader, whereby a "cloud is thrown over all other particulars in that book, "and consequently those particulars are not permitted to appear; but the diction is thereby rendered unpleasant and "ungrateful. And indeed he is every moment bringing in "the answers pronounced by all kinds of deities."

Biblioth.
§. 97.

PHOTIUS, Patriarch of Constantinople in the ninth century, was descended from an illustrious and noble family, and born in that city. He had vast talents by nature, which he cultivated with the utmost application and care: insomuch that there was no branch of literature, sacred or profane, nor scarce any art or science, in which he was not consummately versed. He seems to have been by far the greatest man of the age in which he lived; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have from thence called it *Sæculum Photiarum*. He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator: in all which stations he acquitted himself with a distinction suitable to his great abilities; for he was a refined statesman, as well as a profound scholar.

Cave's Hist.
literaria,
vol. ii.—
Fabricii
Bibl. Græc.
vol. ix.—
Dupin, &c.
Cent. ix.

When Ignatius was expelled and deposed from the see of Constantinople, Photius was nominated by the court to succeed him. He was yet only a layman, when he was chosen patriarch; but that he might be as it were gradually raised to that dignity, he was made monk the first day, reader the next, and the following days sub-deacon, deacon, and priest. So that in the space of six days he attained the patriarchate: it happened upon Christmas day in the year 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius: but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius however ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael was slain by the order of Basilus, who succeeded him the 23d of September 867; and then the affairs of Photius were ruined: for the first thing that Basilus resolved on was, to banish him to a monastery, and reinstate Ignatius in his see, which he accordingly did in November following. In this fallen state he lay for more than ten years; when, a division arising between the pope and Ignatius, he thought it a proper conjuncture for attempting his own restoration; and having obtained the emperor's favour, returned to Constantinople, while Ignatius was yet alive. It is said, Ignatius would have come to terms with him; but Photius, determined to be satisfied with nothing less than his restoration to the patriarchate, refused all manner of reconciliation with him. This patriarch, however, died, the 23d of October 878; and then Photius, to cut the matter as short as possible, went into St. Sophia's church with armed men; forced a great many bishops, clerks, and monks, to communicate with him; deposed and persecuted all that refused; and, to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they were come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till the year 886; and then was turned out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was, as we have observed, a man of great parts, great learning, and every way accomplished: but his great love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He

was the author of many intestine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches.

Though Photius was a man of business and the world, yet there are extant several fruits of his labours and studies; the most considerable of which is his *Bibliotheca*, composed by him while he was yet a layman, and an ambassador in Assyria. It contains the argument or abstracts of 280 volumes of many authors upon various subjects: among whom are grammarians, critics, poets, orators, sacred and profane historians, physicians, philosophers, divines, &c. not ranked according to their several arts and professions, but brought in promiscuously, and as they seem to have come uppermost in his thoughts. Fabricius calls this *Bibliotheca* or library, non liber, sed insignis thesaurus, "not a book, but an illustrious treasure;" in which are contained many curious things relating to authors, and many fragments of works, which are no where else to be found. It was first brought to light by the learned Andreas Schottus, and communicated by him to David Hoefchelius, who caused it to be printed in 1601. Schottus, considering the prodigious usefulness of this work, translated it into Latin, and printed his translation alone in 1606. Afterwards, both the Greek text and the translation were printed together at Geneva in 1611; and lastly, an edition of this work, the largest and fairest, was reprinted at Roan in 1653, folio.

Photius's *Nomocanon* is another proof of his great abilities. It is a collection digested in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epistles, and of the emperor's laws relating to ecclesiastical matters. Balsamon has written commentaries on this work; and with these it appeared in public by the care of Monsieur Justel; being printed at Paris with a Latin version in 1615, 4to.

There are also 253 letters of Photius, which shew the same fine wit, strength of judgment, and depth of learning, as are to be seen in his other works. They were published in 1651, folio, with a Latin version and notes, by Richard Montague bishop of Norwich, from a manuscript in the Bodleian library.

There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only.

PICART (Bernard), a famous engraver, was son of Stephen Picart, a famous engraver also; and born at Paris in 1673. He learned the principles of design, and the elements of his art from his father, and studied architecture and perspective under Sebastian le Clerc. His uncommon talents in this way soon began to shew themselves; and at ten years of age he engraved the hermaphrodite of the celebrated Poussin, which was soon followed by two pieces of cardinal de Richelieu's tomb. These works laid the foundation of that great reputation which this celebrated artist afterwards acquired. When he was grown up he went into Holland, where his parents had settled themselves; and, after two years stay, returned to Paris, and married a wife, who died soon after. Having embraced the reformed religion, he retired to Holland for the sake of that freedom in the exercise of it, which he could not have at Paris; and there his active genius produced all those master-pieces, which made him considered as the most ingenious artist of his age. Nothing is superior to that invention, disposition, correctness, propriety and elegance, which is seen in all his works. A multitude of books are adorned with plates of his engraving. He died in 1733, aged sixty: his father Stephen died at Amsterdam in 1721, aged ninety.

PIERCE (Edward), an eminent English painter, both in history and landships, who flourished in the reigns of K. Charles I. and II. He also drew architecture, perspective, &c. and was much esteemed in his time. But there is little of his work now remaining, the far greater part being destroyed in the dreadful fire of London in 1666. It chiefly consisted of altar-pieces, cielings of churches, and the like; of which last sort there is one yet remaining, done by him, in Covent-garden church, where are to be found many admirable parts of a good pencil. He worked some time for Vandyck; and several pieces of his performance are to be seen at Belvoir castle in Leicestershire, the noble seat of the duke of Rutland. He died in London about fifty years ago, leaving behind him three sons, who all became famous in their different ways. One was a most excellent carver in stone, as appears by a noble marble vase of his doing at Hampton-court. There is a fine head of Mr. Pierce the father in Mr. Seamer the goldsmith's possession, which was painted by Dobson.

PIERIUS. See VALERIANUS.

PIERINO

PIERINO (del Vaga), an eminent Italian painter, was born in Tuscany about 1500 : he was poorly bred, and was scarce two years old when he lost his mother. His father was a soldier, and his nurse a she-goat. He came young to Florence, and was put to a grocer, who used to send him to the painters with colours and pencils. Of them he learned to design, and in a little while became the most skilful of all the young painters in Florence. An ordinary painter, whose name was Vaga, took him in his company to Rome; and from living with him he was called del Vaga, for his true name was Buonacorfi.

At Rome he worked half the week for painters, and the other half, together with all Sundays and holidays, he spent in study and designing. He had somewhat of every thing that was good in his compositions : sometimes he might have been found among the ruins, seeking for antique ornaments, or designing the basso relievos, sometimes in Michael Angelo's chapel, and sometimes in the halls of the Vatican. He also studied anatomy, and other sciences necessary to his profession. By this industry he got so much knowledge, that he was soon taken notice of by the best masters; and Raphael employed him jointly with Giovanni d'Udine and others, to help him in the execution of his designs.

Of all his contemporary artists, none understood the ornaments and decorations of painting so well as he, or so boldly followed Raphael's gusto, as is to be seen by the pictures in the Vatican lodgings which were performed by him; viz. the passage of the river Jordan; the fall of the walls of Jericho; the battle in which Joshua commanded the sun to stand still; our Saviour's nativity, baptism, and last supper. Raphael's friendship procured him other considerable works in the Vatican, and Pierino shewed his gratitude by his particular affection for him. But the plague driving him from Rome, he returned to Florence, where having painted some pieces, he went back to Rome.

After Raphael's death he joined with Julio Romano and Francesco il Fattore, to finish the works in the Vatican which were left imperfect by their common master : and to confirm their friendship, he married Francesco's sister in the year 1525; yet they were separated two years afterward by the Spaniards besieging Rome. Pierino was taken prisoner, and obliged to pay a large sum for his ransom. He went then to Genoa, where he was employed by Prince Doria to paint a palace which that prince was then building. In this work he made use of cartoons, the convenience of which he discovered

to one Geronimo Trevifano, a painter, who had laughed at them, and to others who came to him to learn the advantage of them. From Genoa he removed to Pisa, intending, at his wife's request, to settle there; but after he had drawn some pictures, he returned to Genoa, and worked again for Prince Doria. He then went a second time to Pisa, and from thence to Rome, where Pope Paul III. and Cardinal Farnese gave him so much work, that he was forced to quit the execution of it to others, and content himself with making the designs.

At the same time the pope sent for Titian to Rome, which made Pierino so jealous, and grieved him so much, that he did all that lay in his power to oblige Titian not to stay there long, but hasten back to Venice, in which he succeeded. The multiplicity of Pierino's business, and his vivacity in his performances, drained his spirits in the flower of his age. At two and forty years old he spent his time wholly in visiting his friends, and lived pleasantly till his forty-seventh year, when he died of an apoplexy, anno 1547.

Of all Raphael's disciples Pierino kept the character of his master longest; I mean his exterior character and his manner of designing, for he fell very much short of the fineness of Raphael's thinking. He had a particular genius for the decoration of places according to their customs. His invention in that kind of painting was very ingenious; grace and order are every where to be met with, and his dispositions, which are ordinary in his pictures, are wonderful in his ornaments: some of these he has made little, and some great, and placed them both with so much art, that they set off one another by comparison and by the contrast. His figures are disposed and designed according to Raphael's gusto; and if Raphael gave him at first some slight sketches of ornaments, as he did to Giovanni d'Udine, he executed them to admiration; and, by the habit he contracted, added to the vivacity of his wit, he acquired in that sort of painting an universal reputation. The tapestries of the seven planets in seven pieces, which Pierino designed for Diana de Poitiers, and which were, when De Piles wrote, at Monsieur the first president at Paris, sufficiently confirms what has been said.

PIGHIUS (Stephanus), a very learned German, was born at Campen in Overysfel in 1520: and when he was grown up, went to Rome, where he spent eight years in the study of Roman antiquities, and acquired a depth and skill in them, which was not exceeded, if it was equalled, by any. He then

then returned to Germany, and was taken into the family of Antony Perenotus, the cardinal de Granvelle, who was a great patron of men of letters. He made Pighius his librarian, who shut himself up, and scarcely conversed with any thing but books for many years. He gave the first good edition of Valerius Maximus in 1585, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome: but Charles died, and left Pighius nothing farther to do than to deplore the loss of him in a panegyric. This he did in a piece called Hercules Prodicus; where he described Charles, as another Hercules, with all the qualities of a good Prince. He did not lose his reward; for William, the father of Charles, made him canon of the church, and head master of the school, at Santen; where he died in 1604, aged 84 years.

His *Annales, seu fasti Romanorum magistratuum et provinciarum*, are drawn up in a more exact and copious manner, than even those of Sigonius and Onuphrius Panvinus. He commended the care of them to his friends upon his death-bed; and Andreas Schottus published them at Plantin's press, 1615, in three volumes folio. "I have really found, and hope I shall prove to others, that it is not possible to have a better commentary upon Tully's historical works, Livy, Dionysius Halicarnassensis, Dion Cassius, Florus, and all the writers of Roman affairs, than these annals of Pighius." So says Schottus, in his preface to them; and all learned men, who have consulted and examined them, have found what he says to be true. Vossius has noted one error in this excellent work, which is, the placing Eutropius later than St. Augustin: yet bestows the highest encomiums upon the author, and pronounces him *vir de Valerio Maximo, de annalibus suis Romanis, de universa antiquitate Romana præclare meritus*.

De hist.
Latin.
Lib. ii. c. 8.
De construct.
c. 25.

PIGNORIUS (Laurentius), a very learned Italian, was born at Padua in 1571, and bred an ecclesiastic. He made deep researches into antiquity, and published several works which are curious. His *Mensa Isiaca*, and some other pieces, which illustrate the antiquities and hieroglyphics of the Egyptians, gained him the reputation of a man accurately as well as profoundly learned. He was also addicted to making verses; and there is, besides eulogies, epitaphs, and several other things in this way, a poem of his inscribed to Pope Urban VIII. It must be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made him

Blount's
Censura authorum.—
Niceron, tom. 21.

of

De hist.
Lat, L. iii.

of the professorship of polite literature and eloquence in the university of Pisa; which his love of studious retirement and his country made him decline. He wrote a great number of things in Italian, as well as in Latin. In 1630, the Cardinal Franciscus Barberini procured him a canonry in the church of Trevigio, but he did not enjoy it long; for the plague came to Padua the year after, and carried him off. Gerard Vossius has left a short but very honourable testimony of him: he says, that he was ob eximiam eruditionem atque humanitatem illi charissimus vir.

PILES (Roger de), an ingenious Frenchman, was born at Clamecy, of a good family, in 1635; made his first application to letters at Nevers and Auxerre; then went to Paris for philosophy; and lastly, studied divinity in the Sorbonne. In the mean time he cultivated the art of painting, for which he had a strong natural taste: he learned to design of Recollet, and contracted a friendship with Alphonse du Fresnoy, whose Latin poem upon painting he translated into French. Menage who lodged with de Piles in the cloister Notre Dame, became acquainted with his great merit, and procured him, in 1652, the province of instructing and educating the son of Mons. Amelot: in which he gave such satisfaction, that when his pupil was old enough to travel, he attended him to Italy, where he had a fine opportunity of gratifying his taste for painting. Upon his return to Paris, he devoted himself to the study of this art, joining practice with theory; and soon became famous among the connoisseurs. In 1682, Mr. Amelot his quondam pupil being sent on an embassy to Venice, de Piles attended him as secretary; and during his residence there, was sent by the Marquis de Louvois into Germany, to purchase pictures for the king, and also to execute a commission relating to state-affairs. In 1685, he attended Mr. Amelot to Lisbon; and in 1689 to Switzerland, in the same capacity. In 1692, he was sent incognito to Holland, under the appearance of a virtuoso in the picture-way, but in reality to act secretly with the friends of France. He was discovered, and thrown into prison; where he continued till the peace of Ryswick, and amused himself with writing "the lives of painters." In 1705, old as he was, he attended Mr. Amelot into Spain, when he went as ambassador extraordinary: but the air of Madrid not agreeing with him, he was forced to return. He died in 1709, aged 74 years.

Besides his translation of Fresnoy, and "Lives of the painters," he wrote "An abridgment of anatomy," accommodated

commodated to the arts of painting and sculpture; "Dialogues upon the knowledge of painting, and the judgment to be formed of pictures: a dissertation upon the works of the most famous painters: the elements of practical painting," &c. His books are all in French.

PILKINGTON (Mrs. Lætitia), an English wit and poetess, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who settled in Dublin, by a lady of good family; and born there in the year 1712. She had early a strong inclination and taste for letters, especially for poetry; and her performances were considered as extraordinary for her years. This, with a very engaging sprightliness, drew many admirers; and at length she became the wife of the reverend Matthew Pilkington, a gentleman known in the poetical world by his volume of miscellanies, revised by Dean Swift. She had not been long married ere Mr. Pilkington grew jealous, as she relates, not of her person, but her understanding; and her poetry, which when a lover he admired with raptures, was changed, now he was become her husband, into an object of envy. During these jealousies, Mr. Pilkington went into England, in order to serve as chaplain to a mayor of London; and growing at a distance into better humour with his wife, wrote her a very kind letter, in which he informed her, that her verses were full of elegance and beauty; that Mr. Pope, to whom he had shewn them, longed to see the writer; and that himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland; where it seems she underwent a violent persecution of tongues, and suspicions were taken up, we know not on what grounds, against her chastity.

Pilkington's memoirs, written by herself, 1749, in two vols. 12mo.

Not long after this, an accident threw her affairs into great confusion: her father was stabbed, she says, by accident; but many in Dublin believed, by his own wife, though some said, by his own hand. Be this as it will, Mr. Pilkington, having now no farther expectation of a fortune by her, threw off all reserve in his behaviour to her, and wanted an opportunity to get rid of her, which presently offered itself. The story of their separation is told at large in her memoirs, the substance of which is, that she was so indiscreet as to permit a gentleman to be seized in her bedchamber at two o'clock in the morning; for which she makes this apology. "Lovers of learning, I am sure, will pardon me, as I solemnly declare it was the attractive charms of a new book, which the

“ gentleman would not lend me, but consented to stay till I
 “ read it through, that was the sole motive of my detaining
 “ him.” This is very unsatisfactory; and as she has said no
 more in favour of her innocence, may we not reasonably con-
 clude her to have been guilty?

She came afterwards to England, and settled in London; where, getting her story known by means of Colly Cibber, she lived some time upon contributions from the great: but at length these succours failed, and we find her afterwards in the prison of the Marshalsea. After lying nine weeks here, she was released by the goodness of her friend Mr. Cibber, who had solicited charities for her; and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade; and accordingly, taking a little shop in St. James's Street, she furnished it with pamphlets and prints. How long she continued behind the counter, is not related; but she has told us, that by the liberality of her friends, and the bounty of her subscribers, she was set above want; and that the autumn of her days was like to be spent in peace and serenity. Whatever were her prospects, she lived not long to enjoy the comforts of this competence; for, on the 29th of August 1750, she died at Dublin in her 39th year.

Considered as a writer, she holds no mean rank. She was the author of “The Turkish court, or London apprentice,” a comedy acted at Dublin in 1748, but never printed. The first act of her tragedy, “the Roman father,” was no ill specimen of her talents that way; and throughout her “Memoirs,” which are written with great sprightliness and wit, and describe the different humours of mankind very naturally, are scattered many beautiful little pieces, written in the true spirit of poetry.

PINÆUS (Severinus), in French *Pineau*, was born at Chartres about the middle of the 16th century, and bred a surgeon. He went and settled at Paris, where he became so famous in his profession, that he was made surgeon to the King. He excelled particularly in lithotomy, a branch in chirurgery, which was then very imperfectly understood; and published a discourse in French upon the extraction of the stone out of the bladder, in 1610, 8vo. We know no other particulars of his life, excepting that he died at Paris the 29th of November 1619. He is chiefly recorded here on account of a Latin book, published in 1598, which was much sought after, and went through several impressions: it was intitled *de notis integritatis & corruptionis virginum*, or, “of the marks by
 “ which

Bayle's dict.
 ---Niceron,
 &c. tom.
 xviii.

Lindanius
 Renovatus.

“ which a maid’s virginity may be known.” His intention in this work, as he tells us in the preface, was, to be serviceable to those, who are called upon to give their opinions in certain causes, wherein the women were plaintiffs: sometimes because, through the impotency of an husband, they still kept their virginity; at other times, as in the case of ravishment, because they had lost it. A German translation was made of this work, and published at Francfort; but the sale of it was forbid by the magistrates, who did not think proper that subjects so delicate should be treated in the language of the country. Pineau wrote his book originally in French, and intended to publish it in that tongue; but finding by the specimens of it, which he shewed to some persons, that it gave occasion to loose discourses and impertinent jests, he resolved to write only for the learned. Accordingly, he concluded his preface with the following lines of Horace:

Odi profanum vulgus, & arceo:
Favete linguis: carmina non prius
Audita, musarum sacerdos,
Virginibus puerisque canto.

- “ Hence, ye profane, I hate you all,
- “ Both the great vulgar and the small.
- “ To virgin minds, which yet their native whiteness hold,
- “ Nor yet discoloured with the love of gold,
- “ That jaundice of the soul
- “ Which makes it look so gilded and so foul:
- “ To you, ye very few, these truths I tell:
- “ The muse inspires my song, hark, and observe it well.

COWLEY.

PINDAR, the prince of Lyric poets, was a contemporary of Æschylus, and born somewhat above forty years before the expedition of Xerxes against the Greeks, and better than five hundred before Christ. The place of his birth was Thebes, the capital city of Bœotia: a country of so gross and heavy an air, as to render the extreme stupidity of its inhabitants proverbial. We find the poet, in his sixth olympic, confessing the disadvantage of his climate, yet resolving to exempt himself from the general censure. His parents are supposed to have been of low condition, so that he could not have any extraordinary advantages of education: and therefore we must impute his attainments to the prodigious force of his natural genius. We have little account of his way of life; only we

Kennet’s
lives of the
Grecian
poets.

See PLU-
TARCH.

Pausan. in
Bæotic.
& Phœciæ.

are informed in general, that he was highly courted and respected by most of the princes and states of Greece. One would think they really believed him something more than a mortal, when we find them allowing him a share with the gods in their gifts and offerings: which they did by the command of the oracle itself. For the priestess at Delphi ordered the people to give a part of their first fruits, which they brought thither, as a present to Pindar: and he had an iron stool set on purpose for him in that temple, on which he used to sit, and sing verses, in honour of Apollo.

His countrymen, the Thebans, had an unlucky grudge against him, for commending their mortal enemies, the men of Athens; and were provoked to fine him, for his affront to the state in so doing. They shewed their ill-will to him farther, by determining a poetic prize against him, in favour of a woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a present of double the value of his fine; and, what was more, erected a noble statue in honour of him. His greatest patron was the famous king Hiero of Syracuse, whom he has consecrated to immortality in so many pieces: and he should seem to have left Thebes to attend in the court of that prince, since, composing the second Pythian in his honour, and addressing himself to the Syracusians, he says, "To you from fertile Thebes I come, laden
"with verse;" though perhaps this might be spoken only in the person of him, who went to Syracuse to sing his hymn, at the feast held there after Hiero's victory. It is likely, he passed his whole time in the ease and tranquillity, commonly allowed to the men of his profession, without intermeddling in affairs of state: for we find him, in his seventh Isthmic, defending this way of life. His death is said to have been the effect of his own wishes: for, having prayed the gods to send him the greatest happiness a mortal was capable of, he expired immediately after in the public theatre, leaning on the knees of a young boy whom he admired. He was then fifty-five years of age. His relations were highly respected after his decease. The Lacedæmonians, at the taking of Thebes, saved the house of Pindar: which, upon a like occasion, was preserved also by Alexander the Great. The ruins of this house were to be seen in the time of Pausanias, who lived under the reign of Antoninus the philosopher.

Suidas.

Of all the numerous works, which he is said to have composed, we have only his four books of hymns of triumph, on the conquerors of the four renowned games of Greece: the Olympian, the Pythian, the Nemean, and the Isthmian.

It

It was a common thing to hire Pindar for this service; and no victory was thought complete, till it had the approbation of his muse. The spirit of Pindar's poetry is so sublime, and the beauty so peculiar, that it is hardly possible to examine it by parts: and therefore the best judges have usually contented themselves with confirming his general title of prince and father of lyric poetry, without engaging in the search of his particular excellencies. For that prodigious elevation of spirit, that amazing beauty of sentences, that boundless scope of thought, and that daring liberty of figures and of measures, are as likely to deter a critic as an imitator: "his Pegasus," as Mr. Cowley says, "flings writer and reader too, that sits not sure." Horace, though he appeared his most dangerous rival, had yet generosity enough to give him his just commendations: he called him inimitable, and, as Quintilian says, deservedly. "Pindar and Sophocles," says Longinus, "like a rapid fire, carry every thing before them, though sometimes that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wisest, the Divine, the Great, and the most Sublime: Plato calls him the Wisest and the Divine; Æschylus, the Great; and Athenæus, the most Sublime. Lord Bacon says, that "it is peculiar to Pindar, to strike the minds of men suddenly with some wonderful turn of thought, as it were, with a divine scepter."

Orat. Od. 2.
lib. iv.
Quint. Inst.
Orat. lib. x.
c. 1.

Sect. xxiii.

De Aug.
Scient.

It is not improper to observe, that some prejudices have arisen among the moderns against Pindar, from certain writings, known by the name of Pindaric odes: but very few under that title, not excepting even those written by the admired Mr. Cowley, whose wit and fire first brought them into reputation, have the least resemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is such a resemblance only, as is expressed by the Italian word *Caricatura*, a monstrous and distorted likeness. This observation has been already made by Mr. Congreve, in his preface to two admirable odes, written professedly in imitation of Pindar; "the character of these late Pindarics, says he, is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular *franzas*, which also consist of such another complication of disproportioned, uncertain, and perplexed verses and rhimes.— On the contrary, adds he, there is nothing more regular than the odes of Pindar, both as to the exact observation of the measures and numbers of his *franzas* and verses,

Preface to
Odes of Pin-
dar, &c. by
Gilbert
West, Esq;
1753, duode-
cimo.

Works in
duodecimo,
vol. iii.

“ and the perpetual coherence of his thoughts. For though
 “ his digressions are frequent, and his transitions sudden,
 “ yet is there ever some secret connexion, which, though
 “ not always appearing to the eye, never fails to communi-
 “ cate itself to the understanding of the reader.” Upon the
 whole, a poetical imagination, a warm and enthusiastic ge-
 nius, a bold and figurative expression, and a concise and sen-
 tentious stile, are the characteristical beauties of Pindar;
 very different from the far-fetched thoughts, the witty extra-
 vagancies, and puerile conceits of his wretched imitators.

The best editions of this poet are, that of Henry Stephens, 1566, 24to; that of Erasmus Schmidius, 1616, 4to, but especially that of Oxford, 1697, in folio. From this last there was a neat and correct edition, with a Latin version, printed at London in 1755, small 8vo.

PINTURRICHIO (Bernardino) the inventor of a new way of painting, in the fifteenth century. He aimed to distinguish himself by introducing the basso relievo of architecture into his pieces: but this being contrary to the art of painting, that always supposes a flat superficies, nobody followed his example. In the library at Siena is shewn as a fine thing, the life of pope Pius II. which he painted. Raphael coming out of the school, Pietro Perugino helped him in this piece. Pinturrichio painted several things in the Vatican for pope Innocent VIII. and Alexander VI.

We should have had more of his works, had he survived an accident which proved the cause of his death. The story is worth knowing, and will give us his moral character. When he was at Siena, the monks of the order of St. Francis, who were fond of having a picture of him, gave him a chamber, that he might work with more convenience; and that the room might not be incumbered with any thing that had no relation to his art, they took away all the furniture, except an old suit of armour, which seemed too troublesome to remove. Pinturrichio being naturally quick and impatient, would have it taken away immediately; but in removing it, a piece happened to break off, in which were hid five hundred ducats of gold. This disappointment surprised Pinturrichio so much, and vexed him so heartily, the friers thereby having the advantage of the treasure, which was lost to him by his own unseasonable folly, that he died a little after of mere grief and sorrow, in the fifty-ninth year of his age, anno 1513.

PIPER (Francis le) an excellent English painter, was the son of a Kentish gentleman descended from a Walloon family. His father having a plentiful estate, gave this his eldest son a liberal education, and would have had him bred a scholar, or else a merchant; but his genius leading him wholly to designing, he could not fix to any particular science or business, besides the art to which he naturally inclined. Drawing took up all his time and all his thoughts, and being of a gay facetious humour, his manner was humorous or comical. He delighted in drawing ugly faces, and had a talent so particular for it, that he would, by a transient view of any remarkable face, either man or woman, that he met in the street, retain the likeness so exact in his memory, that when he expressed it in the draught, the spectator who knew the original, would have thought the person had sat several times for it. It is said of him, that he would steal a face; and a man that was not handsome enough to desire to see his picture, sat in danger in his company.

He had a fancy peculiar to himself in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands a-foot; and sometimes his frolic carried him as far as Grand Cairo. He never advised his friends or relations of his return, any more than he did of his intended absence, which he did to surprise them alternately with sorrow and joy. In this manner he travelled at several times through part of Italy, part of France, Spain, Germany, the Netherlands, and Holland; in which several countries he examined the works of the painters with pleasure and judgment, and formed to himself a manner of design which no man in that kind ever excelled, nor perhaps ever equalled.

Having a good estate of his own, and being generous, as most men of genius are, he would never take any thing for his drawings. He drew them commonly over a bottle, which he loved so well, that he spent great part of his hours of pleasure in a tavern. This was the occasion that some of his best pieces, especially such as are as large as the life, are in those houses, particularly at Mr. Holmes's, the Mitre tavern in Stocks Market, where there was a room called the Amsterdam, adorned with his pictures in black and white. The room took its name from his pieces, which, representing a jesuit, a quaker preaching, and other preachers of most sects, that were liable to be exposed, was called The Amsterdam, as containing an image of almost as many religions as are

professed in that free city. The two most remarkable pieces were the jesuit and the quaker, wherein the differing passions of these two sects are so admirably well expressed, that there appears no want of colours to render them lively and perfect. He drew also other merry pieces for one Mr. Shepheard a vintner, at the Bell in Westminster, which Mr. Holmes purchased to make his collection of this master's pieces the more compleat; and the benefit of shewing them was not a little advantageous to his house. Mr. le Piper drew another famous droll-piece, representing a constable with his myrmidons, in very natural and diverting postures.

He seldom designed after the life, and neglected that part of colouring: yet he sometimes, though very rarely, coloured some of his pieces, and, as we are informed, was not very unsuccessful in it. He was a great admirer and imitator of Augustine Caracci, Rembrant, Van Rhine, and Heemskirk's manner of design, and was always in raptures when he spoke of Titian's colouring: for, notwithstanding he never had application enough to make himself master of that part of his art, he always admired it in those that were, especially the Italians. He drew the pictures of several of his friends in black and white, and maintained a character of truth, which shewed, that if he had thought fit to bestow so much time as is necessary to perfect himself in colouring, he would have rivaled the best of our portrait painters in their reputations. Towards the latter end of his life, having somewhat impaired his fortune, he sometimes took money. He drew some designs for Mr. Isaac Becket, who performed them in Mezzotinto. Those draughts were generally done at a tavern; and whenever he pleased, he could draw enough in half an hour to furnish a week's work for Becket (A).

His invention was fruitful, and his drawing bold and free. He understood landskip painting, and performed it to perfection. He was particularly a great master in perspective. In designing his landskips, he had a manner peculiar to himself. He always carried a long book about with him, like a music-

(A) Being one day at a tavern with Mr. Faithorne, Mr. Hart the graver, and others, he scratched a head with a coal on a trencher, and gave it to Mr. Faithorne, who touched upon it. In the mean time, Mr. le Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched. They did thus ten times, and between them wrought up the heads to such a height of force, that nothing could be better done in that kind. These trenchers are still extant, but we cannot learn in whose hands they are at present.

book, which, when he had a mind to draw, he opened; and looking through it, made the lower corner of the middle of the book his point of sight; by which, when he had formed his view, he directed his perspective, and finished his picture. His hand was ready, his strokes bold; and in his etching, short. He etched several things himself, generally on oval silver plates for his friends, who being most of them as hearty lovers of the bottle as himself, they put them to those uses that were most serviceable to them over their glasses, and made lids with them for their tobacco-boxes. He drew several of the Grand Seignors heads for Sir Paul Rycaut's history of the Turks, which were engraved by Mr. Elder.

In the latter part of his life, he applied himself to modelling in wax in basso relievo; in which manner he did abundance of things with good success. He often said he wished he had thought of it sooner, for that sort of work suited better with his genius than any: had he lived longer, he would have arrived to great perfection in it. Some time before his death another estate fell to him by the decease of his mother; when, giving himself new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and employing perhaps no very skilful surgeon to let him blood, the man unluckily pricked an artery (B), which accident proved mortal. He died in Aldermanbury about twenty years ago, and his corpse was carried from Christ-church hospital to the church of St. Mary Magdalen Bermondsey in Southwark, where it was buried in a vault belonging to his family.

However corpulent and heavy Mr. Le Piper's body was, his mind was always sprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his studies, he had certainly been an honour to his country: however, he lives still in the memory of his acquaintance with the character of an honest gentleman, and a great master in his art. His pieces are scattered up and down, chiefly in London; and the best and most of them were lately in the hands of Mr. Le Piper his brother, a merchant in that city.

PITCAIRNE (Archibald) an eminent Scots physician, was descended from an ancient family of Pitcairne in the county of Fife, and born at Edinburgh on Christmas day

(B) He was very fat, which might contribute to this mishap.

From the
Gen. Dict.
where we
are told, that
the particu-
lars were
communi-
cated by a
very inti-
mate and
learned
friend of
Pitcairne.

1652. After being properly grounded in languages at a private school in Dalkeith, he was removed to the university of Edinburgh; where, having gone through a course of philosophy, he studied first divinity, and then the civil law. Severe application impairing his health, he grew hectic, and had all the appearances of being in a consumption; for which he was advised to travel to Montpellier in the south of France, but found himself entirely recovered by the time he reached Paris. He determined to pursue the study of the law in the university there; but, there being no able professor of it, and meeting with some of his countrymen, who were students in physic, he changed his purpose a second time, and joined with them. He had not been thus employed many months, when he was called home by his father: and now having laid in the first elements of all the three professions, he was absolutely undetermined which to follow. It was then he applied himself to the mathematics, in which he made a very great progress without a master; but at last observing a connection between physic and geometry, he fixed his choice unalterably upon that profession.

After applying for some time at Edinburgh to botany, pharmacy, and the materia medica, he went a second time to Paris, where he finished his studies; and then, a little before the revolution, returned to Scotland, where he presently came into good business, and acquired an extensive reputation. In 1688, he published a piece, intitled, *Solutio problematis de inventoribus*; the design of which was to ascertain Dr. Harvey's right to the invention of the circulation of the blood. In 1692, he had an invitation from the curators of the university of Leyden to be professor of physic there, which he accepted, and went and made his inauguration-speech the 26th of April that year. He continued there little more than a year; during which short space he published several dissertations, chiefly with a view of shewing the usefulness of mathematics to improve the theory of physic: and Dr. Pitcairne was the first who introduced the mechanic principles into that art, in which he was zealously followed by the late Dr. Mead. He returned to Scotland in 1693, to discharge an engagement to a young lady, the daughter of Sir Archibald Stevenson, an eminent physician in Edinburgh; and being soon after married to her, was fully resolved to set out again for Holland: but the lady's parents being unwilling to part with her, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His lady did not survive

vive her marriage many years ; yet she brought him a daughter, who was afterwards married to the earl of Kelly.

In 1701, he republished his *Dissertations*, with some new ones, and dedicated them to the famous Bellini, professor at Pisa, by way of return to the same compliment, which Bellini had made him, when he published his *Opuscula*. They were printed at Rotterdam in one volume 4to, under this title, *Disputationes Medicæ*, of which there are eight. The last edition published in his life-time came out at Edinburgh, a few months before his death, which happened the 13th of October, 1713. Afterwards were published his *Lectures* to his scholars, under the title of *Elementa Medicinæ Physico-Mathematica*, although he had taken as much pains as a man could take, to prevent the publication of any thing in that way. He even shews some concern about this, in his *Dissertation de circulatione sanguinis in animalibus genitis et non genitis*, where we meet with the following passage: *Evidens est virum illum doctissimum Etmullerum sua emendatiora fuisse editurum, si per fata aspera licuisset; omniaque illa, quæ titulum Praxeos Etmullerianæ nunc ferunt, in lucem esse protrusa ab hominibus inhonesto quæstui inhiantibus. Quod ideo commemoro, ne quis mea esse credat, quæ bibliopolæ tanquam discipulis meis dictata, me inscio, forsitan emittant.*

In 1696, being hindered by a fit of sickness from attending the calls of his profession, he amused himself with writing remarks upon Sir Robert Sibbald's *Prodromus Historiæ Naturalis Scotiæ*. That physician had published a treatise, wherein he ridiculed the new method of applying geometry to physic; in return to which Pitcairne wrote, *Dissertatio de Legibus Historiæ Naturalis*, which is the title of these Remarks. He did not publish it, however; but, when some copies of it came abroad by accident, disowned it; so that Sir Robert, believing it not to be his, wrote an answer to it, and dedicated it to him. Pitcairne likewise used to divert himself sometimes with writing Latin poetry, for which he had no contemptible talent; and published a few compositions in this way, under the title of *Poemata Selecta*, which are mostly of the epigrammatic kind. He discovers his political opinions frequently in these, and shews himself to have been no friend to the revolution, which happened in his time. His poetry has never been much read, on account of its obscurity, which is principally owing to the private occurrences alluded to in it, and frequently made the subject of a whole poem. That *ad Robertum Lindesium* is an instance of this, being quite unintelligible without the knowledge of a cir-

cumstance in Pitcairne's life, which he often told, but never without some commotion. His friend Mr. Lindesey and he, reading together when very young, the known story of the two Platonic philosophers, who agreed that whoever died first should return a visitor to the survivor, entered into the same engagement. Some years after, Pitcairne dreamed one morning at his father's house in Fife, that Lindesey, who was then at Paris, came to him and told him, that he was not dead as was commonly reported, but still alive, and in a very agreeable place, to which he could not yet carry him. By the course of the post, news came of Lindesey's death, which happened suddenly the very morning of the dream. After knowing this, the poem is easily understood; and the following lines of it may serve as a specimen of our author's talent, and also of his anti-revolutional principles.

Lyndesi, Stygias jamdudum vecte per undas,
 Stagnaue Cocyti non adeunda mihi.
 Excute paulisper Lethæi vincula somni,
 Ut feriunt animum carmina nostra tuum. -
 Te nobis, te redde tuis, promissa daturus
 Gaudia; sed proavo sis comitante redux:
 Namque novas vires mutataque regna videbis,
 Passaque Teutonicas sceptrâ Britannâ manus.

He then proceeds to exclaim against the principles and practices, which produced this Teutonic violence against the British scepter; and concludes with a wish, that Lindesey would bring Rhadamanthus with him to punish them.

Unus abest scelerum vindex Rhadamanthus; amice,
 Dî faciant reditus sit comes ille tui.

Written in 1689.

An ingenious fiction, intitled, Archimedis ad Regem Gelonem epistola. Albæ Græcæ reperta, has generally been ascribed to Pitcairne. All his works have been collected and printed together at Leyden, 1737, in 4to.

PITHŒUS (Peter) a French gentleman of great eminence in the republic of letters, was descended from an ancient and noble family in Normandy, and born at Troyes the first of November 1539. His taste for literature discovered itself early; and it was cultivated to the utmost by the care of an excellent father. He entered upon his studies at Troyes, and was afterwards sent to Paris, where he became first the scholar, and then the friend of Turnebus. When
 he

he had finished his pursuits in languages and the belles lettres, under this consummate master, he was removed to Bourges, and placed under the celebrated Cujacius, in order to study the civil law. His father was learned in the law, and has left no inconsiderable specimen of his judgment, in the advice he gave his son, with regard to the acquiring this branch of knowledge; which was, not to spend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made so wonderful a progress, that, at seventeen years of age, he was able to speak extempore upon the most difficult questions; and Cujacius his master was not ashamed to own, that even himself had learned some things of him. Cujacius removing to Valence, Pithœus followed him thither, and continued to profit by his lectures, to the year 1560. He then returned to Paris, and frequented the bar of the parliament there, for the sake of joining practical forms and usages to the theoretic knowledge he was already possessed of.

In 1563, being twenty-four years of age, he gave the first fruits of his studies to the public, in a work intitled, *Adversaria Subseciva*; which was highly applauded by Turnebus, Lipsius, and other learned men, and laid the foundation of that great and extensive fame he afterwards acquired. A little time after, he was advanced by Henry III. of France to some considerable posts; in which, as well as at the bar, he acquitted himself with high honour. Pithœus was a protestant, and therefore might have been involved in the terrible massacre of Saint Bartholomew in 1573. It was next to a miracle that he was not, for he was at Paris, where it was committed, and in the same lodgings with several Huguonots, who were all killed. He seems, however, to have been frightened by it out of his religion; which having, according to the custom of converts, examined and found to be erroneous, he soon after abjured, and openly embraced the catholic faith. Afterwards he attended the duke of Montmorency into England; and upon his return, by reason of his great wisdom, amiableness of nature and manners, and profound knowledge in various things, became a kind of oracle to his countrymen, who consulted him on all important occasions. And not only his countrymen, but even foreigners: witness Ferdinand the Great Duke of Tuscany, who not only consulted him, but even submitted to his determination, in a point contrary to his interests. Henry III. and IV. were greatly obliged to him for combating the league in the most intre-

intrepid manner, and for many other services, in which he had recourse to his pen as well as to other means.

Pithœus died upon his birth-day in 1596, leaving behind him a wife, whom he had married in 1579, and some children. Thuanus has represented him as the most excellent and accomplished man of the age in which he lived; and all the learned have agreed to speak well of him. He collected a most valuable library, which was rich in manuscripts, as well as printed books; and he took many precautions to hinder its being dispersed after his death, but in vain. He published a great number of works in various ways, upon law, history, and classical literature; and he gave several new and correct editions of antient writers. He was the first that made the world acquainted with the Fables of Phædrus: they, together with the name of their author, being utterly unknown and unheard of till they were published from a manuscript of his.

Hist. sui
temporis,
ad ann.
1596.

Art. PHÆ-
DRUS.

PITISCUS (Samuel) a very learned man, who did good service to the republic of letters by several useful works, was born at Zulphen, a town of the Low Countries, in 1637. He studied the belles lettres at Deventer under the celebrated Gronovius, and divinity at Groningen. Some little time after his education was compleated, he was elected master of the public school at Zutphen; and in 1685, had the direction of the college of St. Jerome at Utrecht given him, where he performed all the offices of a good governor to the end of his life. He died in 1717, aged fourscore years. He was the author of many Latin works, full of deep erudition and laborious researches; among which are, *Lexicon Latino-Belgicum*, in 4to: *Lexicon Antiquitatum Romanorum*, a very useful and valuable work, in two volumes folio: &c. He gave editions of *Quintus Curtius*, *Suetonius*, *Aurelius Victor*, &c. on which he wrote large and copious notes, not in the way of verbal criticism, which he openly disclaimed, but for the sake of illustrating their sense, and explaining ancient customs. Thus his notes upon *Suetonius*, in the 4to edition especially, may be read with great advantage by all who would be well versed in that branch of learning: they are indeed transcribed chiefly from his *Lexicon Antiquitatum Romanorum*. He published also a new edition of *Rosinus's Roman antiquities*.

PITS, or PITSEUS (John) an English writer in the biographical way, was born at Aulton, a market-town in Hamp-

Hampshire, in 1560; and at the age of eleven, sent to Wykeham's school near Winchester. He was elected from thence probationer fellow of New College in Oxford at eighteen; but, in less than two years, he left the kingdom as a voluntary Romish exile, and went to Doway, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his studies. Pursuant to which, he passed from Doway to Rheims; and after one year spent in the English college there, was sent to the English college at Rome, where he studied seven years, and was then ordained priest. Returning to Rheims about 1589, he there taught rhetoric and Greek for two years; but the civil wars in France induced him to withdraw to Lorrain; and at Pont-a-Mussow, he took the degree of master of arts, and soon after that of bachelor of divinity. Next going into Upper Germany, he resided a year and a half at Triers, and afterwards removed to Ingolstadt in Bavaria, where he resided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himself master of the languages of both countries, he came back to Lorraine; where, being taken particular notice of by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. After two years spent there, Antonia, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him over to be her confessor; and that he might be the more serviceable to her, he learned the French language, in which he became so perfect, that he often preached in it. In her service he continued twelve years; during which time he turned over the histories of England, both ecclesiastical and civil, from whence he made large collections and observations concerning the most illustrious personages. He then returned a third time to Lorraine, where, by the favour of John bishop of Toul, formerly his scholar, he was promoted to the deanery of Liverdun, which was of considerable value. This, with a canonry and an officialship of the said church, he held to the day of his death, which happened at Liverdun the 17th of October 1616. He published three treatises; *de Legibus*, Triers 1592; *de Beatitudine*, Ingolst. 1595; *de Peregrinatione*, Dusseld. 1604.

During the agreeable leisure he enjoyed, while confessor to the duchess of Cleves, he employed himself, as we have hinted, in compiling the Lives of the kings, bishops, apostolical men, and writers of England. They were comprised in four large volumes; the first containing the lives of the kings; the second, of the bishops; the third, of the apostolical men, and

Wood's
Ath. Oxon.
vol. i.
Gen. Dict.

and the fourth, of the writers. The three first are preserved as rarities in the archives of the collegiate church of Livedun: the fourth only was published, and that after his decease, at Paris 1619, in 4to, under the title of J. Pitsei Angli, &c. Relationum Historicarum de Rebus Anglicis tomus primus; but the running title, and by which it is ofteneft quoted, is, De Illustribus Angliæ Scriptoribus. 'Tis divided into four parts; the first of which is a kind of Prolegomena de laudibus Historiæ, de Antiquitate Ecclesiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum. The second part contains the lives and characters of three hundred English writers; the third is an appendix of some writers, in alphabetical order, and divided into four centuries, together with an Index of English books, written by unknown authors; the last part consists of fifteen alphabetical indexes, which are a kind of epitome of the whole work. Pits appears to have acted in a very disingenuous and ungrateful manner, especially in the second part of this work; the greatest part of which he has taken from John Bale's book de Scriptoribus majoris Britannicæ, though he frequently shews an abhorrence both of Bale and his work. He pretends also to follow, and familiarly quotes, Leland's Collectanea de Scriptoribus Angliæ; whereas the truth is, as Wood and others have observed, he never saw it, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, because they were kept in such private hands, that few protestant antiquaries, and none of those of the church of Rome, could see or peruse them. What therefore he pretends to have from Leland, he takes at second hand from Bale. His work is also full of partiality: for he entirely leaves out Wickliffe and his followers, together with the Scots and Irish writers, who are for the most part commemorated by Baale; and in their room gives an account of the Roman catholic writers, such especially as had left the kingdom, after the reformation in queen Elizabeth's reign, and sheltered themselves at Rome, Doway, Louvain, &c. This however is the best and most valuable part of Mr. Pits's work.

He was a man of parts and learning. His stile is clean, easy, and elegant; but he wants accuracy, and has fallen into many mistakes in his accounts of the British writers. His work, however, will always be thought of use, if it be only for this, that Historia quoque modo scripta deletat.

Whartoni
Præfat. ad
Angl. Sacr.
P. i. p. 15.
Nicholson's
Historical
Library,
p. 56.

PITT (Christopher) an English poet, justly celebrated for an excellent translation of Virgil's *Æneid*, was born in the year 1699. He was educated at Wickham's school near Winchester; and, in 1719, was removed from thence to New College in Oxford. When he had studied there four years, he was preferred by his friend and relation, Mr. George Pitt, to the living of Pimperne in Dorsetshire, which he held during the remainder of his life. He was very poetically turned, insomuch that he had two large folios of manuscript poems, very fairly written out, while he was a school-boy, which at the time of election were delivered to the examiners. One of these volumes contained an entire translation of Lucan; the other consisted of various detached pieces, several of which were afterwards published in his volume of *Miscellaneous Poems*. While he was at the university, he was much esteemed; and particularly distinguished by the well known Dr. Young, who so much admired the early displays of his genius, that he used familiarly to call him his son. Next to his beautiful translation of Virgil, Mr. Pitt gained the greatest reputation by rendering into English, Vida's *Art of Poetry*, which he has executed with the strictest attention to the author's sense, the utmost elegance of versification, and with all the noble spirit of the original. This amiable poet died in the year 1748, without leaving, it is said, one enemy behind him. On his tomb-stone were engraven these words,

“ He lived innocent, and died beloved.”

PLANTIN (Christopher) a celebrated printer, was born near Tours in 1533, and bred to an art which he carried to the highest degree of perfection. He went and settled at Antwerp, and there erected a printing-office, which was considered not only as the chief ornament of the town, but as one of the most extraordinary edifices in Europe. A great number of ancient authors were printed here; and these editions were valued not only for the beauty of the characters, but also for the correctness of the text, with regard to which Plantin was so very nice, that he procured the most learned men to be correctors of his press. He got immense riches by his profession, which however he did not hoard up, but spent like a gentleman. He died in 1598, aged sixty-five years, and left a most sumptuous and valuable library to his grandson Balthazar. See Baillet's *Jugemens des Sçavans*.

PLANU-

PLANUDES (Maximus) a Greek monk of Constantinople, who lived at the end of the third, and the beginning of the fourth century, is the author of a Life of Æsop, full of anachronisms, absurdities and lies; and of 149 Fables, which, though he published them for Æsop's, have been suspected to be his own. We have also a collection of epigrams, under the title of Anthologia, made by this monk: and it is but just to allow him this merit, that in his collection of epigrams, as well as in his fables, he has not transmitted to us any thing obscene or immoral. No particulars are known of Planudes, except that he suffered some persecution, on account of his zeal for the Latin church.

Bayle's
Dict. PLATINA.

PLATINA (Bartholomew) a learned Italian, and author of a History of the Popes, was born in 1421 at Piadena, a village between Cremona and Mantua. He first embraced a military life, which he followed for a considerable time, but afterwards devoted himself to literature, and made a considerable progress in it. He went to Rome under Calixtus III. who was made pope in 1455; where getting himself introduced to cardinal Bessarion, he obtained some small benefices of pope Pius II. who succeeded Calixtus in 1458, and afterwards was appointed apostolical abbreviator. Paul II. succeeded Pius in 1464, and then Platina's affairs took a very unfavourable turn. In the first place, Paul was much indisposed towards him, on account of his connections with his predecessor Pius: but this might possibly have been born, if Paul, in the next place, had not removed all the abbreviators from their employments, by abolishing their places, notwithstanding they had purchased them with great sums of money. Upon this, Platina complained to the pope, and most humbly besought him to order their cause to be judged by the auditors of the Rota. The pope was offended at the liberty, and accordingly gave him a very haughty repulse: "Is it thus, said he, looking at him most sternly, is it thus, that you summon us before your judges? as if you knew not, that all laws are centered in our breast. Such is our decree: they shall all go hence, whithersoever they please: I am pope, and have a right to ratify or cancel the acts of others at pleasure." These unhappy men, thus divested of their employments, used their utmost endeavours for some days to obtain audience of the pope, but were repulsed with the utmost contempt. Upon this, Platina wrote to him in the following terms: "If you had a right to dispossess us,

" with-

“ without permitting our cause to be heard, of the employ-
 “ ments we had lawfully purchased, we on the other side
 “ ought to be permitted to complain of the injustice we suf-
 “ fer, and the ignominy with which we are branded. As
 “ you have repulsed us so contumeliously, we will go to all
 “ the courts of princes, and intreat them to call a council
 “ whose principal business shall be, to oblige you to shew
 “ cause, why you have divested us of our lawful possessions.”

Nothing can better illustrate the nature and character of Platina, than this letter; which however being considered as an act of rebellion, he was imprisoned, and made to endure great hardships. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for some time; but afterwards being suspected of a plot, was again imprisoned, and with many others put to the rack on that account. The plot being found imaginary, the charge was turned to heresy, which also came to nothing, and Platina was set at liberty some time after. The pope flattered him with a prospect of preferment, and thus kept him in Rome; but dying of an apoplexy, left him to shift for himself as he could. This whole conflict between Paul and Platina is related by Platina himself, in his *Lives of the Popes*, under the pontificate of Paul II.

Sixtus IV. succeeded Paul in 1467, and appointed Platina keeper of the Vatican library, which was set up by this pope. Platina here found himself in his own element, and lived very happily in that station, till 1481, when he was snatched away by the plague. He bequeathed to Pomponius Lætus the house which he built on the Mons Quirinalis, with the laurel grove, out of which the Poetical Crowns were taken. He was the author of several works, the most considerable of which is, *De Vitis ac Gestis Summorum Pontificum*; or, *History of the Popes from St. Peter to Sixtus IV.* to whom he dedicated it. The protestants have approved it, and ranked the author among the witnesses to truth. Some Roman catholic writers charge him with want of sincerity and care; yet Panvinus did not scruple to publish this history, with notes of his own, and added to it the lives of the popes from Sixtus IV. to Pius IV. It was first printed at Venice in 1479, folio, and reprinted once or twice before 1500; since which time all the editions of it are said to have been castrated. Platina wrote also a history of Mantua in Latin, which was first published by Lambecius, with notes, at Vienna, 1675, in 4to.

The titles of his other works are, *De naturis rerum*: *Epistolæ ad diversos*: *De honesta voluptate et valetudine*: *De falso et vero bono*: *Contra amores*: *De vera nobilitate*: *De optimo cive*: *Panegyricus in Bessarionem*: *Oratio ad Paulum II. De pace Italiæ componenda et bello Turcico indicendo*: *De flosculis linguæ Latinæ*.

Fabricii
Bibl. Græc.
vol. ii.
Stanley's
Lives of phi-
losophers,
1743, 4to.

PLATO, a most illustrious philosopher of antiquity, was born at Athens in the eighty-eighth olympiad, and about 430 years before Christ. He was a person of very great quality, being descended by his father's side from royal ancestors, and by his mother's side from Solon. He was educated in a manner suitable to his rank: he learned grammar, mathematics, music, and painting. In his first years he addicted himself much to poetry, wrote odes and dithyrambics first, and afterwards epic poetry; which last, finding much inferior to Homer's, he burned. Then he betook himself to writing tragedies, and had prepared one to contend for the prize at the olympic theatre: but the day before it should have been presented, he happened to hear Socrates, and was so charmed with his way of discoursing, that he not only forbore the contest at that time, but neglected poetry ever after, and even destroyed all his poems.

He was about the 20th year of his age, when he became a follower of Socrates, and began to study philosophy. This great master, soon observing in Plato a greater genius than common, was mightily taken with him: he advised him to read Homer often; and from thence Plato brought himself to conceive and speak of things in a lofty, copious, and striking manner. Plato was equally attached to Socrates, and raised a considerable sum of money to procure his release, after he was imprisoned upon the accusations of his enemies; and when this failed, took the boldness to harangue in defence of him to the people, which he began to do so pathetically, that the magistrates, fearing a tumult, caused him to be silenced. Eight years he lived with Socrates, in which time he committed, as did Xenophon and his other disciples, the substance of his master's discourses to writing. Of this he composed dialogues, but with so great additions of his own, that Socrates, hearing him recite his *Lyfisis*, cried out, "O Hercules! how many things does this young man feign of me!" for, as Laertius adds, many of those things which Plato writ, Socrates never spoke.

Diogen.
Laert. iii.
35.

The philosophers, who were at Athens, were so alarmed at the death of Socrates, that most of them fled the city, to avoid

avoid the injustice and cruelty of the government. Plato, De Virtut. Moral. whose grief upon this occasion is said by Plutarch to have been excessive, retired to Megara, where he was friendly entertained by Euclid, who had been one of Socrates's first scholars, till the storm was over. Afterwards he determined to travel in pursuit of knowledge; and from Megara he went to Italy, where he conferred with Eurytus, Philolaus, and Archytas. These were the most celebrated of the followers of Pythagoras, whose doctrine was then become famous in Greece; and from these, the Pythagoreans have affirmed that he had all his natural philosophy. He dived into the most profound and mysterious secrets of the Pythagoric doctrines; and perceiving other knowledge to be connected with them, he went to Cyrene, where he learned geometry of Theodorus, the mathematician. From thence he passed into Egypt, to acquaint himself with the theology of their priests, to study more nicely the proportions of geometry, and to instruct himself in astronomical observations; and, having taken a full survey of all the country, he settled for some time in the province of Sais, learning of the wise men there, what they held concerning the universe, whether it had a beginning, whether it moved wholly or in part, &c. and Pausanias affirms, that he learned from these the immortality, In Messen. and also the transmigration, of souls. Some of the fathers will have it, that he had communication with the books of Moses, and that he studied under one Sechnuphis, a learned man of Heliopolis, who was a Jew: but there is nothing that can be called evidence for these assertions. St. Austin once believed, that Plato had some conference with Jeremiah; but afterwards discovered, that that prophet must have been dead at least sixty years before Plato's voyage to Egypt. Plato's curiosity was not yet satisfied: he travelled into Persia, to consult the magi about the religion of that country; and he designed to have penetrated even to the Indies, and to have learned of the Brachmans their manners and customs, but the wars in Asia hindered him. De Civit. Dei, lib. viii.

Being returned to Athens from his travels, he applied himself to the teaching philosophy, which at that time was the most honourable profession there. He set up his school in the academy, a place of exercise in the suburbs of the city, beset with woods; and this, not being a very healthy situation, brought a quartan ague on him, which lasted eighteen months. The physicians advised him to remove to the Lycæum; but he refused, and answered, "I would not live on the top of Athos, to linger away life:" and it was from the academy, Vol. IX. A 2 that

De Natura
Deorum,
lib. iii.

that his sect took the name of Academics. Yet settled as he was, he afterwards made several voyages abroad : one particularly to Sicily, in order to view the fiery ebullitions of Mount Ætna. Dionysius the tyrant reigned then at Syracuse ; a very bad man ; for, as Cicero relates, after he had robbed a temple at Locris, and was returning by sea to Sicily with a prosperous gale, he said to his companions, “ You see, “ my friends, how the gods favour sacrilege.” Plato went to see him ; but instead of flattering him, like a courtier, reproved him for the disorders of his court, and the injustice of his government. The tyrant, not used to disagreeable truths, grew enraged at Plato, and would have put him to death, if Dion and Aristomenes, formerly his scholars, and then favorites of that prince, had not powerfully interceded in his behalf. Dionysius was content to deliver him into the hands of an envoy of the Lacedemonians, who were then at war with the Athenians : and this envoy, touching upon the coast of Ægina, sold him for a slave to a merchant of Cyrene, who, as soon as he had bought him, sent him away to Athens. Some time after, he made a second voyage into Sicily in the reign of Dionysius the younger ; who sent Dion, his minister and favourite, to invite him to court, that he might learn from him the art of governing his people well. Plato accepted the invitation, and went ; but the intimacy between Dion and Plato raising jealousy in the tyrant, the former was disgraced, and the latter sent back to Athens. Dion, being re-admitted to favour, persuaded Dionysius to recal Plato, who received him with all the marks of good will and friendship that a great prince could give. He sent out a very fine galley to meet him, and went himself in a magnificent chariot, attended with all his court, to receive him ; but his uneven humour hurried him into new suspicions. It should seem indeed, as if these suspicions were not altogether groundless : for Ælian says, and Cicero was of the same opinion, that Plato taught Dion how to dispatch the tyrant, and to deliver the people from oppression. However this might be, Plato was offended and complained ; and Dionysius, incensed at these complaints, resolved to put him to death : but Archytas, who had great interest with the tyrant, being informed of it by Dion, interceded for the philosopher, and obtained leave for him to retire.

Ælian, iii.
17. Cicer.
de Orat.
lib. iii.

The Athenians received him joyfully at his return, and would have complimented him with the administration of the government ; but he declined the honour, chusing rather to live quietly in the academy, and to employ himself in contemplation.

temple and the study of philosophy. His fame was spread far and wide; and several states, among which were the Arcadians and Thebans, sent ambassadors with earnest requests that he would come over, not only to instruct their young men in philosophy, but also to prescribe them laws of government. The Cyrenians, Syracusians, Cretans, and Eleans, sent also to him: he did not go to any of them, but gave laws and rules of governing to all. He lived single, yet soberly and chastly. He was a man of great virtues, and exceedingly affable; of which we need no greater proof, than his civil manner of conversing with the philosophers of his own times, when pride and envy were at their height. His behaviour to Diogenes is always mentioned in his history. This Cynic was vastly offended, it seems, at the politeness and fine taste of Plato, and used to catch all opportunities of snarling at him. He dined one day at his table with other company, and trampling upon the tapestry with his dirty feet, uttered this brutish sarcasm, "I trample upon the pride of 'Plato:.'" to which Plato wisely reparteed, "with greater 'pride.'"

The fame of Plato drew disciples to him from all parts: among whom were Speusippus, an Athenian, his sister's son, whom he appointed his successor in the academy; the great Aristotle, whom Plato used to call a colt, after he grew jealous of him, and foresaw that he would oppose him, as a colt kicks at the dam, from whom he has received suck; two ladies, Lasthenia a Mantinean, and Axiothia a Phliasian, who went habited as men, and thereby gave occasion to injurious suspicions of Plato; Hyperides, Demosthenes, and Isocrates, with the last of whom Plato was very intimate. In the mean time, as his great reputation gained him on the one hand many disciples and admirers, so on the other it raised him some emulators, especially among his fellow-disciples, the followers of Socrates. Xenophon and he were particularly disaffected towards each other; and their emulation appears in nothing more than in their having written upon the same subjects. They both writ a Symposium: they both writ about Socrates: they both writ upon government; for the Commonwealth of Plato, and the institution of Cyrus, are works of the same nature, the latter being pronounced by Cicero, as much a work of invention as the former. Aulus Gellius says, that they avoided the very naming one another in their works; but he was mistaken: for Xenophon speaks of Plato in the third book of his *Memorabilia*, and Plato of Xenophon in the third book of his *Laws*.

Ad Quintum fratrem,
epist. i.
Noctes Atticæ, lib.
xiv. c. 3.

De Senec-
tute.

De Dogmate
Platonis.

Tull. de
Div. i. 36.

Tusc. Quæst.
i. 32. Ad
Atticum.
iv. 16.
Brutus, &c.

This extraordinary man, being arrived at 81 years of age, died a very easy and peaceable death, in the midst of an entertainment, according to some; but according to Cicero, as he was writing. Both the life and death of this philosopher were calm and undisturbed; and indeed he was finely composed for happiness. Besides the advantages of a noble birth, he had a large and comprehensive understanding, a vast fund of wit and good taste, great evenness and sweetness of temper, all cultivated and refined by education and travel; so that it is no wonder, if he was honoured by his countrymen, esteemed by strangers, and adored by his scholars. The ancients thought more highly of Plato, than of all their philosophers: they always called him the Divine Plato, and they seemed resolved that his descent should be more than human. "There are, says Apuleius, who assert Plato to have been sprung from a more sublime conception; and that his mother Perictione, who was a very beautiful woman, was impregnated by Apollo in the shape of a spectre." Plutarch, Suidas, and others, affirm this to have been the common report at Athens. When he was an infant, his father Aristo went to Hymettus, with his wife and child, to sacrifice to the muses; and while they were busied in the divine rites, a swarm of bees came and distilled their honey upon his lips. This, says Tully, was considered as a presage of his future eloquence. Apuleius relates, that Socrates, the night before Plato was recommended to him, dreamed that a young swan fled from Cupid's altar in the academy, and settled in his lap, thence soared to heaven, and delighted the gods with its music: and when Aristo the next day presented Plato to him, "Friends, says Socrates, this is the swan of Cupid's academy." The Greeks loved fables: they shew however in the present case, what exceeding respect was paid to the memory of Plato. Tully perfectly adored him; tells us, how he was justly called by Panætius the divine, the most wise, the most sacred, the Homer, of philosophers; entitled him to Atticus, Deus ille noster; thinks, that if Jupiter had spoken Greek, he would have spoke in Plato's language; and made him so implicitly his guide in wisdom and philosophy, as to declare, that he had rather err with Plato, than be right with any one else. But, panegyric aside, Plato was certainly a very wonderful man, of a large and comprehensive mind, an imagination infinitely fertile, and of a most flowing and copious eloquence. Nevertheless, the strength and heat of fancy prevailing in his composition over judgment, he was too apt to soar beyond the limits of earthly things, to range in the imaginary regions of general

general and abstracted ideas; and on which account, though there is always a greatness and sublimity in his manner, he did not philosophize so much according to truth and nature as Aristotle, though Cicero did not scruple to give him the preference. Plato is very proper to enrich the imagination, to inspire fine sentiments and graceful expression; but Aristotle will contribute more to form and strengthen the judgment, and teach a man to think more wisely and truly.

The writings of Plato are all in the way of dialogue, where he seems to deliver nothing from himself, but every thing as the sentiments and opinions of others, of Socrates chiefly, of Timæus, &c. He does not mention himself any where, except once in his Phædo, and another time in his Apology for Socrates. His stile, as Aristotle observed, is betwixt prose and verse: on which account some have not scrupled to rank him with the poets. There is a better reason for so doing, than the elevation and grandeur of his stile: his matter is oftentimes the offspring of imagination, instead of doctrines or truths deduced from nature. The first edition of Plato's works in Greek was put out by Aldus at Venice in 1513: but a Latin version of him by Marsilius Ficinus had been printed there in 1491. They were re-printed together at Lyons in 1588, and at Francfort in 1602. The famous printer Henry Stephens, in 1578, gave a most beautiful and correct edition of Plato's works at Paris, with a new Latin version by Serranus, in three volumes folio; and this deservedly passes for the best edition of Plato: yet Serranus's version is very exceptionable, and in many respects, if not in all, inferior to that of Ficinus.

Tusc. Quæst. i. 10.

Diogen. Laert. iii. 37.

See FICINUS.

See STEPHENSON.

See SERRANUS.

PLAUTUS (Marcus Accius) a comic writer of ancient Rome, was born at Sarsina, a small town in Umbria, a province of Italy. His proper name was Marcus Accius: he is supposed, from his splay feet, to have got the surname of Plautus. His parentage seems to have been mean: and some have thought him the son of a slave. Few circumstances of his life are known: Cicero has told us in general, that he was some years younger than Nævius or Ennius, and that he died the first year of the elder Cato's censorship, when Claudius Pulcher and Lucius Portius Licinius were consuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years before Christ. Aulus Gellius says, that Plautus was distinguished at the same time for his poetry upon the theatre, that Cato was for his eloquence in the Forum: and observes elsewhere from Varro, that

Fabric. Bibl. Latin. Crucius's Lives of the Roman poets, vol. ii.

De Claris Oratoribus, § 15.

Noctes Atticæ, lib. xvii. c. 21.

Ibid. l. iii.

A a 3

that c. 3.

Epist. i.
lib. 2. v. 170.

that he was so well paid for his plays, as to think of doubling his stock by trading; in which however he was so unfortunate, that he lost all he had got by the muses, and for his subsistence was reduced, in the time of a general famine, to work at the mill. This was no bad punishment for a greedy covetous man, which Plautus is represented by Horace to have been. How long he continued in this distress, is nowhere said: but Varro adds, that the poet's wit was his best support, and that he composed three plays during this daily drudgery.

We have twenty of his plays extant, though not all of them intire; none of which were composed at the mill, but before he became a bankrupt. Varro allowed twenty-six to be of his composition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this might arise from his revising the plays of other poets, which Gellius supposes he did; and Varro's account ought to be decisive. This learned Roman had written a particular treatise on Plautus's works, from the second book of which, quoted by Gellius, the foregoing account of him is taken. Many other critics are there mentioned by Gellius; who had all written some pieces upon Plautus, which shew the great admiration he was held in by the Romans: and it should seem, as if this admiration continued long; for there is a passage in Arnobius, from which it seems reasonable to infer, that some of his plays were acted on solemn occasions, as late as the reign of Dioclesian. It is, where the father, ridiculing the superstition of the heathens, pleasantly asks them, "how they could imagine that Jupiter should be appeased by their acting the *Amphitryo* of Plautus?" This poet is said by Varro to have composed the following epitaph for himself, which, as favoring of vanity, has been deemed by some critics a spurious production: but as Gellius expressly cites Varro for it, the genuineness of it cannot well be questioned. It is in these words:

Arnobius
advers. Gen-
tes, p. 238.
L. Bat. 1651.

Noct. Att.
lib. i. c. 24.

Postquam morte datu'st Plautus, comœdia luget;
Scena est deserta. Dein risus, ludu's, jocusque,
Et numeri innumeri simul omnes collacrumarunt.

Two things have occasioned Plautus's plays to be exceedingly admired: One is, the exact propriety of his expression, which has been made the standard of the purest Latin; inasmuch as Varro did not scruple to say, that were the muses to speak Latin, they would certainly speak in the language of Plautus; the other, the true ridicule and humour of his characters,

acters, which has set him above all the Roman comic writers. This is the constant opinion of Varro, Cicero, Gellius, Macrobius, and the most eminent modern critics, as Lipsius, the Scaligers, Muretus, Turnebus, &c. It has been thought strange, that Horace in those lines,

At nostri proavi Plautinos et numeros et
Laudavere sales : nimium patienter utrumque
Ne dicam stulte mirati ; si modo ego et vos
Scimus inurbanum lepidio seponere dicto.

De Art. Poet. v. 270.

should pass so severe a censure on the wit of Plautus, which yet appeared so admirable to Cicero, that he speaks of it as elegans, urbanum, ingeniosum, facetum : and especially when this difference of judgment was not owing to the improved delicacy of taste for wit, in the Augustan age ; since it does not appear, that Horace's own jokes, when he attempts to divert us in this way, are at all better than Cicero's. But the common answer is allowed to be the true one : which is, that, endeavouring to beat down the excessive veneration of the elder Roman poets, and, among the rest, of Plautus, he censures, without reserve, every the least defect in his writings ; though, in general, he agreed with Cicero in admiring him. In short, however Horace and a few critics of a more refined and delicate taste might censure Plautus for his coarseness and inurbanity, yet he carried his point by it better than he could have done, by the delicate railleries and exquisite paintings of a Menander or a Terence ; for, by the drollery of his wit, and the buffoon pleasantries of his scenes, he so enchanted the people of Rome, as to continue the reigning favourite of the stage, even long after Afranius and Terence had appeared on it. Nay, the humour continued through the Augustan age ; and no wonder, when, as Suetonius tells us, the emperor himself was much delighted with it.

De Offic.
1b. i. 29.

In Vit. Augusti. 25.

The best editions of Plautus, but there are none so good as might be wished, are, 1. That of Paris, 1576, in folio, with the commentaries of Dionysius Lambinus. 2. Another at Paris, 1621, in 4to, revised by Janus Gruterus, and illustrated with the commentaries of Fredericus Taubmannus. 3. That in usum Delphini, 1679, in two volumes 4to. 4. Cum notis variorum et Frederici Gronovii, Amst. 1634. in two volumes, 8vo.

PLINIUS SECUNDUS (Caius) the elder, one of the most learned of the ancient Roman writers, was born in the reign of Tiberius Cæsar, about the year of Christ 23. His birth place was Verona, as appears from his calling Catullus his countryman, who was unquestionably of Verona. The ancient writer of his life, falsely ascribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has also taken some learned pains to confirm this notion, but it has not prevailed. He was particularly formed for excelling in knowledge: for Aulus Gellius represents him as one of the most ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almost incredible. Yet his excessive love of study did not spoil the man of business, nor prevent him from filling the most important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Afric; and was advanced to the high dignity of augur. He had several considerable commands in the army, and was as distinguished by his courage in the field, as by his eloquence at the bar.

His manner of life, as it is described by his nephew, is very extraordinary. In summer he always began his studies, as soon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; insomuch that he would sometimes, without retiring from his books, take a short sleep, and then pursue his studies. Before day-break, he used to wait upon Vespasian, who likewise chose that season to transact business: and when he had finished the affairs, which that emperor committed to his charge, he returned home again to his studies. After a slender repast at noon, he would frequently in the summer, if he was disengaged from business, repose himself in the sun: during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever book he read: for it was a maxim of his, that "no book was so bad, but something might be learned from it." When this was over, he generally went into the cold bath, after which he took a slight refreshment of food and rest, and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks en passant. His nephew mentions a singular instance to shew, how covetous he was of his time, and how greedy of knowledge. His reader having pronounced a word wrong, some body at the table made him repeat it: upon which Pliny

asked

In Præfat.
ad Hist.
Naturalem.

In Præfat.
ad Plin.
Hist. Nat.
Plinii Junio-
ris Vita, a
J. Masson.
Amst. 1709.
Niceron.
tom. vi.
Gell. Noc-
tes Atticæ.
lib. ix. c. 4.
Plin. Epist.
5. lib. iii.

Epist. 5.
lib. 3.

asked his friend, if he understood it? Who acknowledging that he did; "why then," said he, "would you make him go back again: we have lost by this interruption above ten lines." In summer, he always rose from supper by daylight; and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he bathed: and this, no longer than while he was actually in the bath; for all the while he was rubbed and wiped, he was employed either in hearing some book read to him, or in dictating himself. In his journeys, he lost no time from his studies: but his mind, at those seasons, being disengaged from all other thoughts, applied itself wholly to that single pursuit. A secretary constantly attended him in his chariot, who, in the winter, wore a particular sort of warm gloves, that the sharpness of the weather might not occasion any interruption to his studies: and, for the same reason, instead of walking, he always used a chair in Rome.

By this extraordinary application he found time to write a great number of volumes: but, before we give an account of these, let us relate the circumstances of his death, which, like his manner of living, were very singular and curious, and are also described at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Misenum, in the gulf of Naples; his sister and her son, the younger Pliny, being with him. On the 24th of August, in the year 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up a great height in the form of a trunk, which extended itself at the top into a sort of branches; and it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This was a noble phænomenon for the philosophic Pliny, who immediately ordered a light vessel to be got ready; but as he was coming out of the house, with his tablets to enter observations into, he received a note from Rectina, a lady of quality, earnestly entreating him to come to her assistance, since, her villa being situated at the foot of mount Vesuvius, there was no way for her to escape, but by sea. He therefore ordered the gallies to put to sea, and went himself on board, with intention of assisting not only Rectina, but others: for the

Epist. 20.
lib. vi.

villas

villas stood extremely thick upon that beautiful coast. He steered directly to the point of danger, from whence others fled with the utmost terror; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider, whether he should return back again: to which the pilot advising him, "Fortune," said he, "befriends the brave, carry me to Pomponianus." Pomponianus was then at Stabiae, a town separated by a gulf, which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, he exhorted him to keep up his spirits; and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with an apparent cheerfulness. In the mean while the eruption from mount Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to sooth the apprehensions of his friend, assured him it was only the burning of the villages, which the country-people had abandoned to the flames: after this, he retired, and had some sleep. The court which led to his apartment being in some time almost filled with stones and ashes, if he had continued there any longer, it would have been impossible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together, whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings; or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two: and went out, having pillows tied upon their heads with napkins, which was all their defence against the storms of stones that fell around them. It was now day every where else, but there a deeper darkness prevailed, than in the most obscure night; which however was in some degree dissipated by torches, and other lights of various kinds. They thought

proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still run extremely high and boisterous. There Pliny, taking a draught or two of cold water, threw himself down upon a cloth which was spread for him; when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself with the assistance of two of his servants, for he was pretty fat, and instantly fell down dead: suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the same posture that he fell, and looking more like a man asleep than dead.

The sister and the nephew, whom the uncle left at Misenum, continued there that night, but had their rest extremely broken and disturbed. There had been for many days before Epist. 20.
lib. vi. some shocks of an earthquake, which was the less surprizing, as they were extremely frequent in Campania: but they were so particularly violent that night, that they not only shook every thing, but seemed to threaten a total destruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter: so that Pliny and his mother resolved to quit the town, and the people followed them in the utmost consternation. Being got at a convenient distance from the houses, they stood still, in the midst of a most dangerous and dreadful scene. The chariots, they had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that they could not keep them stedfast, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it was certain at least, the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud, bursting with an igneous serpentine vapour, darted out a long train of fire, resembling flashes of lightning, but much larger. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Caprea, and the promontory of Misenum. Pliny's mother conjured him strongly to make his escape, which, being young, for he was only eighteen years of age, he might easily do; as for herself, she said, her age and corpulency rendered all attempts of that sort impossible: but he refused

refused to leave her, and taking her by the hand, led her on. The ashes began to fall upon them, though in no great quantity : but a thick smoke, like a torrent, came rolling after them. Pliny proposed, while they had any light, to turn out of the high road, lest his mother should be pressed to death in the dark, by the crowd that followed them : and they had scarce stepped out of the path, when utter darkness entirely overspread them. Nothing then was to be heard, says Pliny, but the shrieks of women, the screams of children, and the cries of men : some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices ; one lamenting his own fate, another that of his family, some wishing to die from the very fear of dying, some lifting up their hands to the gods, but the greater part imagining that the last and eternal night was come, which was to destroy both the gods and the world together. At length a glimmering light appeared, which however was not the return of day, but only the forerunner of an approaching burst of flames. The fire fell luckily at a distance from them ; then again they were immersed in thick darkness, and a heavy shower of ashes rained upon them, which they were obliged every now and then to shake off, to prevent being crushed and buried in the heap. At length this dreadful darkness was dissipated by degrees, like a cloud or smoke : the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on ; and every object seemed changed, being covered over with white ashes, as with a deep snow. Pliny owns very frankly, that his support, during this terrible phænomenon, was chiefly founded in that miserable, though strong, consolation, that all mankind were involved in the same calamity, and that the world itself was perishing. They returned to Misenum, but without yet getting rid of their fears ; for the earthquake still continued, while, as was extremely natural in such a situation, several enthusiastic people ran up and down, heightening their own and their friends calamities by terrible predictions.

Though it may not be thought essential to our purpose, to have been so very particular in our account of this eruption, yet as there is nothing more curious to be found in antiquity, we thought we could not do a more grateful thing, especially to the English reader, than to collect it, as it lies in two epistles of Pliny, and to present it to him in one connected view. It happened A. D. 79, in the first year of the emperor Titus ; and was probably the first eruption of mount Vesuvius, at least

of any consequence, as it is certain we have no particular accounts of any preceding one. Dio indeed and other ancient authors speak of this mountain as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable. Martial has a pretty epigram upon this subject, in which he gives us a view of Vesuvius, as it appeared before this terrible conflagration broke out: and nothing can be more proper than to insert it here.

Hic est pampineis viridis modo Vesuvius umbris:
 Prefferat hic madidos nobilis uva lacus.
 Hæc juga, quam Nisæ colles, plus Bacchus amavit:
 Hoc nuper Satyri monte dedere choros.
 Hæc Veneris sedes, Lacædemone gratior illi:
 Hic locus Herculeo nomine clarus erat.
 Cuncta jacent flammis, et tristi mersa favilla;
 Nec superi vellent hoc licuisse sibi.

Epigr. 43. lib. iv. Amst. 1701.

Thus Englished, by Mr. Melmoth.

“ Here verdant vines o’erspread Vesuvio’s sides;
 “ The generous grape here pour’d her purple tides.
 “ This Bacchus lov’d beyond his native scene:
 “ Here dancing Satyrs joyed to trip the green.
 “ Far more than Sparta this in Venus’ grace:
 “ And great Alcides once renown’d the place.
 “ Now flaming embers spread dire waste around,
 “ And gods regret that gods can thus confound.

We now go on with our account of Pliny, of which nothing farther remains, but to say something of his writings: and of these we have also full information from his nephew. Epist. 5.
lib. iii. The first book he published was, a treatise, “ Concerning the art of using the javelin on horseback,” de jaculatione equestri: this he wrote when he commanded a troop of horse. “ The life of Pomponius Secundus,” who was his friend. “ The history of the wars in Germany:” in which he gave an account of all the battles the Romans had had with the Germans. His nephew says, that a dream which he had when he served in the army in Germany, first suggested to him the design of this work: it was, that Drusus Nero, who extended his conquests very far into that country, and there lost his life, appeared to him, and conjured him not to suffer his memory

to be buried in oblivion. He wrote likewise "A treatise upon eloquence;" and a piece of criticism "concerning dubious latinity." This last work was published in Nero's reign, when the tyranny of the times made it dangerous to engage in studies of a freer kind: it is often cited by Priscian. He completed a history which Aufidius Bassus left unfinished, by adding to it thirty books, which contained the history of his own times. Lastly, he left thirty-seven books upon the subject of natural history: a work, says his nephew, of great compass and learning, and almost as full of variety as nature herself. It is the only work of his that is extant: it has often been printed, but the best edition by far is that of Paris by father Hardouin. Yet of this editor there are two editions, which differ considerably: the first, in five volumes 4to, 1685, being nothing near so valuable as that of 1723, in three volumes folio. Add to these works of this author a vast quantity of manuscripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 sesterces, that is, about 3200 l. of our money.

Epist. 5.
lib. iii.

"You will wonder," says his nephew, "how a man, so engaged as he was, could find time to compose such a number of books; and some of them too upon abstruse subjects. Your surprise will rise still higher, when you hear, that for some time, he engaged in the profession of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the highest posts, and in the service of his prince: but he had a quick apprehension, joined to an unwearied application." Hence he became not only a master in polite literature, in grammar, eloquence, and history, but knowing also in all arts and sciences, in geography, mathematics, philosophy, astronomy, medicine, botany, sculpture, painting, architecture, &c. for of all these things has he treated in the very important work that he has left us.

It is very proper to mention, that we are much obliged to Mr. Melmoth's excellent translation of Pliny's Epistles, for what we have extracted from them relating to his uncle.

PLINIUS CÆCILIVS SECUNDVS (Caius) nephew of Caius Plinius Secundus, was born in the 9th year of Nero, and the 62d of Christ, at Novocomum, a town upon the lake Larius, near which he had several beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He brought into the world with him fine parts and an elegant taste, which he did not

Plinii Epist.
passim.
Vita Plin.
a Masson.
Amst. 17c9.

not fail to cultivate early ; for, as he tells us himself, he wrote a Greek tragedy at fourteen years of age. He lost his father when he was young, and had the famous Virginius for his tutor or guardian, whom he has set in a glorious light. He frequented the schools of the rhetoricians, and heard Quintilian ; for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon his daughter at her marriage. He was in his eighteenth year when his uncle died ; and it was then that he began to plead in the forum, which was the usual road to dignities. About a year after, he assumed the military character, and went into Syria with the commission of tribune : but this did not suit his taste any more than it had done Tully's ; and therefore we find him returning after a campaign or two. He tells us, that in his passage homewards he was detained by contrary winds at the island Icaria, and how he employed himself in making verses : he enlarges in the same place upon his poetical exertions, yet poetry was not the shining part of his character, any more than it had been of Tully's.

Upon his return from Syria, he married a wife, and settled at Rome : it was in the reign of Domitian. During this most perilous time, he continued to plead in the Forum, where he was distinguished not more by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when none else durst scarcely speak at all. On these accounts he was often singled out by the senate, to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. One of these was for the province of Bœtica, in their prosecution of Bæbius Massa, in which he acquired so general an applause, that the emperor Nerva, then a private man, and in banishment at Tarentum, wrote him a letter, in which he congratulated not only Pliny, but the age, which had produced an example so much in the spirit of the ancients. Pliny relates this affair, in a letter to Cornelius Tacitus ; and he was so pleased with it himself, that he could not help entreating this friend to record it in his history. He entreats him however with infinitely more modesty, than Tully had entreated Lucceius upon the same occasion : and though he might imitate Cicero in the request, as he professes to have constantly set that great man before him for a model, yet he took care not to transgress the bounds of decency in his manner of making it. He obtained the offices of questor and tribune, and luckily went unhurt through the reign of Domitian : there is however reason to suppose, if

Epist. 4.
lib. vii.

Epist. r.
lib. ii.

Epist. 4.
lib. ii.
Epist. 32.
lib. vi.

Epist. 4.
lib. vii.

Epist. 33.
lib. vii.

Cicer. E-
pist. 12.
lib. v. ad
Fam.

that

Epist. 27.
lib. vii.

that emperor had not died just as he did, that Pliny would have shared the fate of many other great men; for he tells us himself, that his name was afterwards found in Domitian's tablets, among the number of those who were destined to destruction.

Epist. 2 et
95. lib. x.

He lost his wife in the beginning of Nerva's reign, and soon after took his beloved Calphurnia; of whom we read so much in his Epistles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the *jus trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He hints also, in his letter of thanks to Trajan, that he had been twice married in the reign of Domitian. He was promoted to the consulate by Trajan in the year 100, when he was 38 years of age: and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics, as the elegance of address. Then he was elected augur, and afterwards made proconsul of Bithynia, from whence

Epist. 97 &
98. lib. x. j

he wrote to Trajan that curious letter concerning the primitive christians, which, with Trajan's rescript, is happily extant among his Epistles. Pliny's letter, as Mr. Melmoth observes, in a note upon the passage, is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, it being wrote at most not above forty years after the death of St. Paul. It was preserved by the christians themselves, as a clear and unsuspecting evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, against the calumnies of their adversaries. It is not known what became of Pliny, after his return from Bithynia; whether he lived at Rome, or what time he spent at his country-houses. Antiquity is also silent as to the time of his death: but it is conjectured that he died either a little before, or soon after that excellent prince, his admired Trajan; that is, about the year of Christ 116.

Pliny was one of the greatest wits, and one of the worthiest men, among the ancients. He had fine parts, which he cultivated to the utmost; and he accomplished himself with all the various kinds of knowledge, which could serve to make him either useful or agreeable. He wrote and published a great number of things: but nothing has escaped the wreck of time, except the books of Letters, and the panegyric upon Trajan. This has ever been considered as a masterpiece: and if he has, as some think, almost exhausted all the ideas of perfection in a prince, and gone perhaps a little beyond the truth,

truth, yet it is allowed, that no panegyrist was ever possessed of a finer subject, and on which he might better indulge in all the flow of eloquence, without incurring the suspicion of flattery and lies. His letters seem to have been intended for the public; and in them he may be considered as writing his own memoirs. Every epistle is a kind of historical sketch, wherein we have a view of him in some striking attitude, either of active or contemplative life. In them are preserved anecdotes of many eminent persons, whose works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious things, which throw great light upon the history of those times. They are written with great politeness and spirit; and if they abound too much in turn and metaphor, we must impute it to that degeneracy of taste, which was then accompanying the degenerate manners of Rome. Pliny however seems to have preserved himself in this latter respect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a spirit of transcendent goodness and humanity: his only imperfection is, he was too desirous, that the public and posterity should know, how humane and good he was; and while he represents himself, as he does, calling for Livy, reading him as at his leisure, and even making extracts from him, when the eruption of Vesuvius was shaking the ground beneath him, and striking terror through the hearts of mortals by appearances unheard-of before, it is not possible to avoid being of the opinion of those, who think that there was, with all his virtues, something of affectation in his nature.

Epist. 20.
lib. vi.

The Epistles and Panegyric of Pliny have been often published; and there are several editions that may be reckoned good. One of the latest is that of Amsterdam, 1734, in 4to, by Longolius.

PLOT (Dr. Robert) a learned English philosopher and antiquarian, was born of a genteel family, in 1641, at Sutton-Barn, of the parish of Borden, in Kent; and educated at the free-school at Wye in the same county. In 1658, he went to Magdalen-Hall in Oxford; took a bachelor of arts degree in 1661, a master's in 1664, and both the degrees in law in 1671. He removed afterwards to University-College. Being a very ingenious man, and particularly addicted to natural history, he was made a Fellow of the Royal Society; and, in 1682, elected one of the secretaries of that learned body. He published their Philosophical Transactions from No. 143 to No. 166, inclusive. In 1683, Elias Ashmole, esq; appoint-

Wood's A.
then. Oxon.
vol. ii.
Short Account of
him, pre-
fixed to the
2d edition
of his History
of Ox-
fordshire.
Biographia
Britannica.

ed him the first keeper of his museum; and about the same time he was nominated by the vice-chancellor the first professor of chymistry in that university. In 1687, he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant since the year 1641. In 1688, he received the title of historiographer to king James II. In 1690, he resigned his professorship of chymistry, and also his place of keeper of the museum; to which he then presented a very large collection of natural curiosities, being such as he had figured and described in his histories of Oxfordshire and Staffordshire, and there distinguished by the names of *Scrinium Plotianum Oxoniense*, and *Scrinium Plotianum Staffordiense*. In January 1694-5, Henry Howard, earl-marshal nominated him Mobray-herald extraordinary; and, two days after, he was constituted register of the court of honour. He died of the stone, April 30, 1696, at his house in Borden, leaving two sons by a wife, whom he had married in August 1690.

Natural history was his delight; and he gave very agreeable specimens of it, in his "Natural histories of Oxfordshire and Staffordshire." The former was published at Oxford, in 1677, folio, and reprinted, 1705, with additions and corrections: the latter was printed also at Oxford, 1686, in the same size. These were intended as essays towards a natural history of England: for, in order to discover antiquities and other curiosities, and to promote learning and trade, he formed a design of travelling through England and Wales. By such researches, he was persuaded, that many fair additions might be made to Camden's *Britannia*, and other works, concerning the history and antiquities of England. He drew up a plan of his scheme, in a letter to the learned bishop Fell; which may be seen at the end of the second volume of Leland's *Itinerary*, of the edition of 1744. Besides the two works just mentioned, Dr. Plot was the author of several other things. In 1685, he published *De Origine Fontium Tentamen Philosophicum*, 8vo; and the nine following papers of his are inserted in the *Philosophical Transactions*. 1. An account of Eldon-Hole in Derbyshire, No. 2. 2. The formation of salt and sand from brine, No. 145. 3. Discourse concerning the effects of the great frost on trees and other plants, in 1683, No. 165. 4. A discourse of perpetual lamps, No. 166. 5. The history of the weather at Oxford, in 1684, or the Observations of a full year, made by order of the philosophical society at Oxford, No. 169. 6. A large and curious account of the *Amianthos* or *Abessine linnen*, No. 1708. 7. Discourse concerning

concerning the most seasonable time of felling timber, written at the request of Samuel Pepys, esq; secretary of the admiralty, No. 192. 8. Of an Irishman of an extraordinary size, viz. Edward Mallone, 19 years old, 7 feet 6 inches high, No. 240. 9. A catalogue of electrical bodies, No. 245. In 1680, he published "The Clog, or Staffordshire Almanack;" engraved on a copper-plate, and inserted afterwards in his history of Staffordshire. Since his decease, there have been published these two letters of his: one, "giving an account of some antiquities in the county of Kent," in miscellanies on curious subjects, printed for Curl, 1714, 8vo; another to the earl of Arlington, "concerning Thetford," printed at the end of the history and antiquities of Glastonbury, published by Thomas Hearne, 1722, 8vo.

He left several manuscripts behind him; among which were large materials for the natural history of his own native county of Kent, and of the county of Middlesex, and the city of London, which he designed to have written in the same manner, as he had written the histories of Oxfordshire and Staffordshire.

PLOTINUS, an illustrious platonic philosopher, was born at Lycopolis, a city of Egypt, in the year 204. He began very early to shew a great singularity both in his taste and manners, for, at eight years of age, when he went to school, he used to run to his nurse and uncover her breast to suck; and would have continued that practice longer if he had not been discouraged by her. At twenty-eight, he had a strong desire to study philosophy, upon which he was recommended to the most famous professors of Alexandria; but he was not satisfied with their lectures, and always returned from them very melancholy. A friend, informed of the cause of his distaste, thought he might find a remedy in the lectures of Ammonius; nor was he mistaken: for the instant Plotinus heard that philosopher, he confessed, that this was the man he was in search of. He spent eleven years with that excellent master, and became a great philosopher. What he had imbibed of learning and knowledge under him, only inspired him with a stronger passion to acquire more, and to hear the Persian and Indian philosophers: for which reason, in 243, when the emperor Gordianus intended to wage war against the Persians, he followed the Roman army, but probably repented of it, because he had hard work to save his life by flight, after the emperor had been slain.

Eunap. et
Porphyr.
in Vit. Plotini.
Fabricii Bib.
Græc. vol.
iv. Bayle's
Dict. in
voce PLO-
TINUS.

PLOTINUS.

He was then thirty-nine years of age. The year following, he went to Rome, and read philosophical lectures in that city : but did not follow the example of Erennius and Origen, his fellow-pupils, who having promised with him not to communicate to the public some recondite and excellent doctrines they had received from Ammonius, had nevertheless forfeited their word. Plotinus continued ten years in Rome, without writing any thing, and then wrote twenty books ; but in his fiftieth year Porphyry became his disciple, who being of an exquisitely fine genius, was not satisfied with superficial answers, but required to have all difficulties thoroughly explained ; and therefore Plotinus, to treat things with greater accuracy, was obliged to write more books. The Romans paid an incredible regard to this philosopher ; many of the senators became his disciples ; and some of them not only frequented his lectures very assiduously, but quitted the function of magistrates, in order to lead a philosophic life. Some of the female sex were also inspired with a love for the study of philosophy ; and a lady of quality insisted upon his living in her house, that she and her daughter might have the pleasure of hearing him. He had the reputation of being a man of such great virtues as well as abilities, that many persons of both sexes, when they found themselves dying, entrusted him, as a guardian-angel, with their estates and their children. Plotinus never refused those troublesome offices, but had often the patience to examine, with other persons, the accounts of guardians. He was the arbitrator of numberless law-suits, on which occasion he always behaved with such humanity and rectitude of mind, that he did not create himself one enemy during the twenty-six years he resided at Rome. A philosopher of Alexandria, named Olympias, moved no doubt with envy, used his utmost endeavours to bring him into contempt, and even had recourse to necromancy to ruin him ; but we do not find that he succeeded in the least. The emperor Gallienus, and Salonina the empress, had a very high regard for him ; and, but for the opposition of some jealous courtiers, a request of his would have been granted ; which was, to have a city in Campania rebuilt, and to possess the territory belonging to it. It was to have been called Platonopolis ; and a colony of philosophers was to have been settled there, who were to be governed by the ideal laws of Plato's commonwealth. Plotinus laboured under various illnesses the year before he died : he had an inflammation in his throat, which made him so hoarse that he could scarcely speak, ulcers in his hands and feet, and a great weakness of sight. Finding him-
self

self in this condition, he left Rome, and was conveyed to Campania, to the heirs of a friend, who furnished him with necessaries of every kind. He died there at sixty-six years of age, and in the noblest manner that an heathen philosopher could do, these being his words, as he breathed his last: "I am labouring with all my might, to return the divine part of me to that divine whole, which fills the universe."

His genius was greatly superior to that of the vulgar herd of philosophers; and his ideas were very singular and extraordinary. He was ashamed of being lodged in a body, for which reason he did not care to tell the place of his birth or family. The contempt he had for all earthly things, was the reason why he would not permit his picture to be drawn; and when his disciple Amelius was urgent with him upon this head: "is it not enough," said he, "to drag after us, whithersoever we go, that image in which nature has shut us up? Do you think that we should likewise transmit to future ages an image of that image, as a sight worthy of their attention?" From the same principle, he refused to practise

Porph. in
Vit. Plotin.
sub initio.

several things conducive to health; he never made use of preservatives or baths, and did not even eat the flesh of tame animals. He eat but little; and abstained very often from bread, which, joined to his intense meditation, kept him very much from sleeping. In short, he thought the body entirely below his notice; and had so little respect for it, that he considered it as a prison, from which it would be his supreme happiness to be freed. When Amelius, after his death, enquired about the state of his soul of the oracle of Apollo, he was told, that it was gone to the assembly of the blessed, where charity, joy, and a love of the union with God prevail; and the reason given for it, as related by Porphyry, is, that Plotinus had been peaceable, gracious, and vigilant; that he had perpetually elevated his spotless soul to God; that he had loved God with his whole heart; that he had disengaged himself, to the utmost of his abilities, from this wretched life; that, elevating himself with all the powers of his soul, and by the several gradations taught by Plato, towards that supreme being which fills the universe, he had been enlightened by him, had enjoyed the vision of him without the help or interposition of ideas; had, in short, been often united to him. This is the account of Porphyry, who tells us also, that he himself had once been favoured with the vision: but is not this the way of the mystics and enthusiasts, who have made such a noise in modern times? and do we not see here the seeds of quietism?—We must not forget to observe, that Plotinus had his familiar

spirit, as well as Socrates: but, according to Porphyry, his was not one of those called demons, but of the order of those who are called gods; so that he was under the protection of a genius, superior to that of other men. The superiority of his genius puffed him up not a little: for when Amelius desired him to share in the sacrifices, which he used to offer up on solemn festivals: "it is their business," replied Plotinus, "to come to me, not mine to go to them:" which lofty answer, says Porphyry, no one could guess the reason of, or dared to ask.

Plotinus wrote fifty-four books, which Porphyry put in order, and divided into six enneasies. The greater part of them turn on the most high flown ideas in metaphysics; and this philosopher seems, in certain points, not to differ much from Spinoza. Plotinus wrote two books to prove, that "All being is one and the same:" which is the very doctrine of Spinoza. He enquires, in another book, "Whether there are many souls, or only one?" His manner of composing partook of the singularity of his nature: he never read over his compositions after he had written them; he wrote a bad hand, and was not exact in his orthography. He stood in need therefore of a faithful friend to revise and correct his writings; and he chose Porphyry for this purpose, preferably to Amelius, altho' Amelius had been his disciple twenty-four years, and was very much esteemed by him. Some envious persons accused Plotinus of acting the plagiary, with regard to Numenius; but Amelius refuted that slander with his pen. Longinus was at first much prejudiced against our great philosopher: he wrote against his treatise of ideas, and against Porphyry's answer in defence of that treatise. He afterwards conceived a high esteem for him, sought industriously for all his books; and, in order to have them very correct, desired Porphyry to lend him his copy, but at the same time wrote to him in the following manner; "I always observed to you, when we were together; when we were at a distance from one another, as well as when you lived at Tyre, that I did not comprehend many of the subjects treated of by Plotinus; but that I was extremely fond of his manner of writing, the variety of his knowledge, and the order and disposition of his questions, which is altogether philosophical." *This single passage, says Bayle, shews the exalted genius, the exquisite discernment, and judicious penetration of Longinus. It cannot be denied, that most subjects which this philosopher examines are incomprehensible; nevertheless, we discover in his works a very elevated, fruitful, and capacious genius, and a close way of reasoning.*

reasoning. Had Longinus been an injudicious critic, had he not possessed an exalted and beautiful genius, he would not have been so sensible of Plotinus's obscurity: for no persons complain less of the obscurity of a book, than those whose thoughts are confused, and understanding is shallow.

Marfilius Ficinus, at the request of Cosmo de Medicis, made a Latin version of the works of Plotinus, with a summary and analysis of each book; which was printed at Basil, first by itself, in 1559, and afterwards with the Greek, in 1580, folio.

PLUTARCH, a great philosopher and historian of antiquity, who lived from the reign of Claudius to that of Hadrian, was born at Chæronea, a small city of Bœotia in Greece, which had also been the birth-place of Pindar. If these two illustrious personages are not sufficient to wipe out the reproach of Bœotum in ære nasci, as if Bœotia, by reason of the thickness and fogginess of its air, was capable of producing none but dull and heavy wits; we are able to add a third; which was, the celebrated Epaminondas. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philosopher; and is often mentioned by Plutarch in his writings, as is also his father. Plutarch was initiated early in study, to which he was naturally inclined; and was placed under the care of Ammonius, an Egyptian, who, having taught philosophy with great reputation at Alexandria, from thence travelled into Greece, and settled at Athens. Under this master, he made great advances in knowledge; and like a thorough philosopher, more apt to regard things than words, he pursued this knowledge to the neglect of languages. The Roman language, at that time, was not only the language of Rome, but of Greece also; and much more used there than the French is now in England. Yet he was so far from regarding it then, that, as we learn from himself, he became not conversant in it, till the declension of his life; and, though he is supposed to have resided in Rome near forty years, at different times, yet he never seems to have acquired a competent skill in it at all. But this was not the worst: his neglect of the Roman language might have been borne with; but he did not cultivate his mother tongue with any great exactness: and hence that harshness, inequality, and obscurity in his style, which has so frequently and so justly been complained of.

After he was principled and grounded by Ammonius, he considered with himself, that a larger communication with the

Vita Plutarchi per Rualdum. Fabricii Biblioth. Græc. vol. iii.

wife and learned was yet necessary for his accomplishment; and therefore, having a soul insatiable of knowledge, he resolved to travel. Egypt was at that time, as formerly it had been, famous for learning; and probably the mysteriousness of their doctrine might tempt him, as it had tempted Pythagoras and others, to go and converse with the priesthood of that country. This appears to have been particularly his business, by his treatise "Of Isis and Osiris:" in which he shews himself versed in the ancient theology and philosophy of the wise men. From Egypt he returned into Greece; and visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations, with which he has abundantly enriched posterity. He does not seem to have been attached to any particular sect, but culled from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the Stoics, but yet was more averse from the impiety of the Epicureans: in many things he followed Aristotle, but his favourites were Socrates and Plato, whose memory he revered so highly, that he annually celebrated their birth-days with much solemnity. Besides this, he applied himself with extreme diligence to collect, not only all books that were excellent in their kind, but also all the sayings and observations of wise men, which he had heard in conversation, or had received from others by tradition; and likewise to consult the records and public instruments preserved in cities, which he had visited in his travels. He took a particular journey to Sparta, to search the archives of that famous commonwealth, to understand thoroughly the model of their ancient government, the history of their legislators, their kings, and their ephori; and digested all their memorable deeds and sayings with so much care, that he has not omitted even those of their women. He took the same methods with regard to many other commonwealths; and thus was enabled to leave us in his works such a rich cabinet of observations upon men and manners, as, in the opinion of some, Montaigne and Bayle in particular, have rendered him the most valuable author of antiquity.

The circumstances of Plutarch's life are not known, and therefore cannot be related, with any exactness. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had several children, and among them two sons; one called Plutarch after himself, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who seems to have inherited his
father's

father's philosophy; and to him we owe the table or catalogue of Plutarch's writings, and perhaps also his apophthegms. He had a nephew, Sextus Chæroneus, who taught the learned emperor Marcus Aurelius the Greek tongue, and was much honoured by him. Some think, that the Critic Longinus was of his family; and Apuleius, in the first book of his *Metamorphoses*, affirms himself to be descended from him.

On what occasion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only because he had published several of his works, but because immediately upon his arrival, as there is reason to believe, he had a great resort of the Roman nobility to hear him: for he tells us himself, that he was so taken up in giving lectures of philosophy to the great men of Rome, that he had not time to make himself master of the Latin tongue, which is one of the first things that would naturally have engaged his attention. It appears that he was divers times at Rome; and perhaps one motive to his inhabiting there, was, the intimacy he had contracted in some of these journeys with Sossius Senecio, a great and worthy man, who had been four times consul, and to whom Plutarch has dedicated many of his *Lives*. But the great inducement which carried him first to Rome, was, undoubtedly that which had carried him into so many other parts of the world; namely, to make observations upon men and manners, and to collect materials for writing the lives of the Roman worthies, in the same manner as he had already written those of the Grecian: and accordingly he not only conversed with all the living, but searched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was intrusted also with the management of public affairs in the empire, during his residence in the metropolis: "Plutarch," says he, "lived in the time of Trajan, who bestowed on him the consular ornaments, and also caused an edict to be passed, that the magistrates or officers of Illyria should do nothing in that province without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewise uncertain: but it is generally supposed, that Trajan, a private man when Plutarch first came to Rome, was, among other nobility, one of his auditors. It is also supposed, that this wise emperor made use of him in his councils; at least, much of the happiness of his reign has been imputed to Plutarch. We are equally at a loss, concerning the time of his abode

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in the imperial city; which however, at different times, is not imagined to fall much short of forty years. The desire of visiting his native country, so natural to all men, and especially when growing old, prevailed with him at length to leave Italy; and at his return, he was unanimously chosen archon or chief magistrate of Chæronea, and not long after admitted into the number of the Delphic Apollo's priests. We have no particular account of his death, either as to the manner of it, or the year; only it is evident that he lived, and continued his studies, to an extreme old age.

His works have been divided, and they admit of a pretty equal division, into Lives and Morals: the former of which, in his own estimation, were to be preferred as more noble than the latter. His style, as we have already observed, has been excepted to with some reason: he has also been criticised for some mistakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been justly praised for the copiousness of his fine sense and learning, for his integrity, and for a certain air of goodness, which appears in all he wrote. His business was not to please the ear, but to instruct and charm the mind; and none ever went beyond him in this. Treasures of learning, wisdom, and history, may be found in his writings; and no man can read them without infinite advantage to himself. Some have affirmed his works to be a kind of library, and collection of all that was wisely said and done among the ancient Greeks and Romans: and if so, the saying of Theodorus Gaza is certainly to be applauded. This learned man, and great preceptor of the Greek tongue, at the revival of literature, having this extravagant question put to him by a friend, namely, "If learning must suffer a general shipwreck, and he have only his choice of one author to be preserved, who that author should be?" answered, "Plutarch." This would then be certainly right; because, in having him, he would have what was good and excellent in them all.

The elogiums given to Plutarch, by great and learned men, are innumerable; it would be endless to cite them. The epigram of Agathias deserves to be remembered. This author flourished about the year 500, and the verses are extant in the Anthologia: they are supposed to be written on a statue, erected by the Romans to his memory. The following is Mr. Dryden's translation of them;

" Chæronean Plutarch, to thy deathless praise

" Does martial Rome this grateful statue raise:

" Because

“ Because both Greece and she thy fame have shar’d,
 “ Their heroes written, and their lives compar’d.
 “ But thou thyself couldst never write thy own ;
 “ Their lives have parallels, but thine has none.”

There is no very good edition of Plutarch ; which surely is a little hard. That of Carolus Rualdus at Paris, 1624, with the version and notes of Xylander, in two volumes folio, is the best. There is an handsome and elegant edition of his Lives, which was printed at London, 1724, in five volumes 4to : but how far it is correct, and whether or no the editor has done any thing as a critic, we cannot say. It is pity, that some detached pieces of this valuable writer have not been printed for the use of the younger students, or of those who cannot conveniently purchase the collection of his works. Plutarch’s works have been translated into French by Amiot, and into English by several hands. Mr. Dryden wrote a life of Plutarch, which is prefixed before the English translation of his Lives : of which we have made some use in the course of this memoir.

POCOCKE (Dr. Edward) a most learned Englishman, and famous particularly for his great skill in the Oriental languages, was born the 8th of November, 1604, in the city of Oxford. He was sent early to the free school of Thame in that county ; and, at fourteen years of age, entered a commoner of Magdalen-Hall, in Oxford, from whence, about two years after, he removed to Corpus Christi College. Besides the usual academical courses, which he pursued with much diligence, he read very carefully the best Greek and Roman writers : but applying himself afterwards to the Eastern languages, that branch of learning proved so agreeable to his taste, that it became the chief object of his studies during the rest of his life. He took his bachelor of arts degree in November, 1622, and his master’s in March, 1626 ; and Ludovicus de Dieu publishing a Syriac version of the Apocalypse at Leyden the following year, our author, after his example, began to prepare those four epistles, which were still wanting to a complete edition of the New Testament in that language. These epistles were the second of Peter, second and third of John, and that of Jude. All the other books, except these five, had been well printed by Albertus Widmanstadius, at Vienna, in 1555 ; who was sent into the West, for that purpose, by Ignatius, the Jacobite patriarch of Antioch, in the 16th century. Having met with a manuscript in the Bodleian library, proper to his purpose,

Life of Pococke prefixed to his theological works, in 2 vols. fol. 1740, by Leonard Twells, D. D. Wood’s Athen. Oxon. Biographia Britannica.

purpose, he engaged in this work, and finished it; but laid it by, not having the courage to publish it, till the fame of it, in 1629, brought him into the acquaintance of the learned Gerard John Vossius; who, being then at Oxford, obtained his consent to carry it to Leyden, where it was printed that year, in 4to, under the immediate care and inspection of Ludovicus de Dieu.

The same year, he was ordained priest, having entered into deacon's orders some time before; and being appointed chaplain to the English factory at Aleppo, by the interest of Mr. Selden, as appears very probable, he arrived at that place, after a long voyage, on the 17th of October, 1630. His situation in the East furnished an opportunity of accomplishing his skill in the Arabic tongue: and he likewise endeavoured to get a farther insight, if possible, into the Hebrew, but soon found it fruitless, the Jews there being very illiterate. He also improved himself in the Ethiopic and Syriac; of which last he made a grammar, with a praxis, for his own use. October 30, 1631, he received a commission from Dr. Laud, then bishop of London, to buy for him such ancient Greek coins, and such manuscripts, either in Greek or the oriental languages, as he should judge most proper for an university library; which commission Mr. Pococke executed to the best of his power. In 1634, the plague raged furiously at Aleppo, and many of the merchants fled two days journey from the city, and dwelt in tents on the mountains: Mr. Pococke did not stir, yet neither he nor any of the English caught the infection. In 1636, he received a letter from Dr. Laud, now archbishop of Canterbury, informing him of his design to found an Arabic lecture at Oxford, and of naming him to the university for his first professor: upon which agreeable news, he presently settled his affairs at Aleppo, and took the first opportunity of returning home. On his arrival at Oxford this year, he took a bachelor of divinity's degree in July, and entered on the professorship in August: however, the next year, when his friend Mr. John Greaves concerted his voyage to Egypt, it was thought expedient by the archbishop, that Mr. Pococke should attend him to Constantinople, in order to perfect himself in the Arabic language, and to purchase more manuscripts. During his abode here, he became, for some time, chaplain to Sir Peter Wych, then the English ambassador to the Porte.

In 1639, he received several letters from his friends, and particularly from the archbishop, pressing him to return home: and accordingly, embarking in August 1640, he landed in

Italy, and passed from thence to Paris. Here he met the famous Hugo Grotius, who was then ambassador at the court of France from Sweden; and acquainted him with a design he had to translate his treatise de veritate Christianæ Religionis into Arabic, in order to promote the conversion of some of the Mahometans. Grotius was pleased with, and encouraged, the proposal; while Pococke did not scruple to observe to that great author some things towards the end of his book, which he could not approve: as, his advancing opinions, which, though commonly charged by Christians upon the followers of Mahomet, yet had no foundation in any of their authentic writings, and were such as they themselves were ready to disclaim. Grotius was so far from being displeased, that he heartily thanked him for the freedom he had taken, and gave him full leave, in the version he intended, to expunge and alter whatever he should think fit. This work was published in 1660, at the sole expence of Mr. Robert Boyle: Grotius's introduction was left out, and a new preface added by Pococke, shewing the design of the work, and giving some account of the persons to whom it would be of use. But the principal alterations are in the sixth book against Mahometanism, where some things are amended, and others left out; particularly, the pretended miracle of the dove flying to the ear of Mahomet; as having no foundation either in the writings or opinions of his followers: about which, when he discoursed with Grotius, that learned man freely acknowledged, that he took the story only from our own writers, especially from Scaliger, in his notes on Manilius.

Pococke's
notes in
specim.
Hist. Ara-
bum, pag.

On his return to London, Mr. Pococke had the misfortune to find the Archbishop in the tower, and the nation in such confusion, that all his designs in Arabic, and all the expectations entertained of him, as the first person in Europe for oriental learning, appeared now to be at an end. In 1643, he was presented by his college, of which he had been made fellow in 1628, to the rectory of Childrey in Berkshire: and the military state of Oxford, rendering the duties of his professorship impracticable, he retired to his living, and discharged the duties of a worthy parish-priest. He did not escape the common fate of the royalists in those times: the profits of his professorship, after the death of Laud in 1644, being seized by the sequestrators, as part of the prelate's estate. However, as his very extraordinary merit and amiable qualities procured him friends on all sides, so, in 1647, he was restored to the salary of his lecture by the interest of Mr. Selden; and, to preserve him from the outrages of the soldiery, he obtained

186.

obtained a protection under the hand and seal of General Fairfax, by the application of Dr. George Ent. In 1648, at the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew professor at Oxford, with the canonry of Christ-church annexed thereto, by the King, then a prisoner in the isle of Wight; and was soon after voted into the same lecture by the committee of parliament; but ejected from his canonry the year after, for not subscribing "the engagement."

In the midst of these persecutions, he not only continued to read his lectures with the same diligence as before, but also published this year his *Specimen historiæ Arabum*. It is a short discourse in Arabic, with a Latin translation and notes by him; to which is added an *Elenchus scriptorum Arabico-rum*. The discourse itself is taken out of the general history of Gregory Abul Feraijus; and Mr. Pococke's notes are a collection of a great variety of things relating to these matters, out of more than an hundred Arabic manuscripts. Mr. Selden was extremely pleased with this work; and Dr. Prideaux, in his life of Mahomet, has made very honourable mention of it. Simon Ockley, Arabic professor at Cambridge, writes thus of it: *Specimen historiæ Arabum, opus vere aureum Cl. Pocockii studio elaboratum. Dignus est hic liber, qui sæpius legatur; est enim quasi clavis ad quosunque autores Arabicos intelligendos perquam necessaria.* Adrian Reland has also these words relating to it: in *specimine historiæ Arabum, quo nemo carere potest, cui literæ Arabicæ in deliciis sunt.*

Introd. ad
ling. orient.
p. 147.
Cant. 1706.
12mo.
De relig.
Mahom-
med. p. 86.

In 1650, a vote was passed to deprive him of his lectures, and to turn him out of the university; but he was saved from the effect of it by the intercession of a great part of that body, almost all of whom had been placed there by the parliament. In 1652, he was one of those concerned in preparing the intended edition of the Polyglot bible. In 1654, the famous Golius, Arabic professor at Leyden, publishing his Arabic lexicon, sent our author a copy of it, with this inscription: *Virtute atque doctrina eximio ac præclara viro domino Edw. Pococke, literaturæ orientalis peritia nulli secundo.* The Berkshire committee of the commissioners for ejecting scandalous ministers entered a prosecution against him for ignorance and insufficiency, with a design to eject him from his living of Childrey: but he was sheltered from the fury of that storm by the learned Independent Dr. John Owen. Dr. Owen, being a commissioner himself under the same act, proceeded with some warmth to make them sensible of the infinite contempt

tempt and reproach which would fall upon them, when it should be said, that they had turned out a man for insufficiency, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments: and by entering his protest against so strange a proceeding, put a stop to the affair.

In 1655, he published his *Porta Mosis*; a work containing six prefatory discourses of Maimonides, which relate in a very clear method the history and nature of the Talmud, and the Jewish faith and discipline. The original was written in Arabic, but, as was usual among the Jews, expressed in Hebrew characters. Our author added a Latin translation, and a very large appendix of miscellaneous notes. It was printed at Oxford, and was the first fruits of the Hebrew press there. In 1658, he published "the annals of Eutychius," in pursuance of a promise he had made some years before to Mr. Selden. In 1659, when the secluded members of the house of commons were restored to their seats in parliament, he was, by the interest of Dr. Wallis, who had always been his friend, restored to his canonry of Christ-church; in which he was firmly fixed the year after, at the return of the king. Being now reinstated at Oxford, he took his doctor of divinity's degree, and continued afterwards to discharge the duties of both his lectures, and to give the world, to the end of his life, new proofs of his unrivalled skill in oriental learning. He was consulted as a master by all the most learned men in Europe: by Hornius, Alting, Hottinger, Golius, from abroad; and by Cudworth, Boyle, Hammond, Castel, at home. In 1663, our author published at Oxford, *Gregorii Abul Farajii historia Dynastiarum*, 4to. This is a compendium of the general history of the world, from the creation to his own time, i. e. about the end of the 13th century; and is divided into ten dynasties.

Some time after, Dr. John Fell, dean of Christ-church, having concerted a scheme for a commentary upon the old testament, to be written by some learned hands in that university, engaged our author to take a share. This gave occasion to his commentaries upon Micah and Malachi, published in 1677; after which he finished those upon Hosea and Joel, which were published in 1691. His commentary upon Hosea is pretty large; occasioned by the then late repeated attempts of Isaac Vossius to depreciate the Hebrew text, which our author defends with great learning. These commentaries, with the *Porta Mosis*, were re-published in 1740, in two volumes folio, by Leonard Twells, D. D. who prefixed a life of the
author,

author, from which this account is taken. Dr. Pococke died the 10th of September 1691, in the 87th year of his age; and was interred in the cathedral of Christ-church, where a monument with an inscription is erected to his memory. As to his person, he was of a middle stature, and slender; his hair and eyes black; his complexion fresh; his look lively and chearful; and his constitution sound and healthy. In his conversation he was free, open, and affable; retaining even to the last the briskness and facetiousness of youth. His temper was modest, humble, sincere: and his charity brought such numbers of necessitous objects to him, that Dean Fell used to tell him complainingly, that he drew all the poor of Oxford into the college. As to his intellectual accomplishments, besides other learning, he was profoundly skilled in the Hebrew, Arabic, and Syriac tongues; was well acquainted with the Persian, Samaritan, Ethiopic, Coptic, and Turkish; and not a stranger to the Italian and Spanish. In Greek and Latin he was, say his friends, critically conversant: his style in English clear and expressive, but not polished; his Latin style not only proper and perspicuous, but with some degree of elegance. The great object of his ambition and labours, throughout a long life, was the promotion of oriental literature: but, unluckily for him, that kind of learning, which had been in the highest esteem for several years before the restoration, fell into a general neglect for many years after. At Cambridge also, where Dr. Castell was settled in the Arabic professorship in 1666, though he was heard very well at first, yet his lectures in a little time grew to be so much neglected, that once, when he was to read the next day, being then in a pleasant mood, he affixed a paper upon the door of the public school, with these words: *Prælector linguæ Arabicæ cras ibit in desertum.*

Dr. Pococke had married a gentlewoman, in 1646, while he was resident upon his living in Berkshire; by whom he had nine children. We have only an account of his eldest son Edward Pococke, who, under the doctor's direction, published in 1671, 4to. with a Latin translation, an Arabic piece, intitled, *Philosophus Autodidactus*: five, *Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan*. In qua ostenditur, quomodo ex inferiorum contemplatione ad superiorum notitiam, ratio humana ascendere possit. In 1711, Simon Ockley published an English translation of this piece, under the title of, "The improvement of human reason, exhibited in the life of Hai Ebn Yokdhan, &c." 8vo; and dedicated it to Mr. Pococke, then rector of Minal in Wiltshire. Mr. Pococke had also prepared an Arabic history, with a Latin version;

version, and put it to the press at Oxford; but not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship. The copy, as much of it as was then printed, and the manuscript history, were, in 1740, in the hands of Mr. Pococke's son, then rector of Minal.

POGGIUS BRACCIOLINUS, a man of great parts and learning, who flourished at the time when learning was reviving in Europe, and himself contributed not a little to it, was descended from a family of good rank, and born in 1380 at Terranuova, a small town near Arezzo, in the territories of Florence. He was sent to Florence in 1398, and there learned Latin under John of Ravenna, and Greek of the celebrated Emanuel Chrysoloras. It appears from one of his letters, that he applied himself also afterwards to Hebrew; which confutes the opinion of Huetius and other learned men, who have said that the Hebrew language was not cultivated in Italy, till after the 14th and 15th centuries. His education being finished, he went to Rome, under the pontificate of Boniface IX. and was taken into the service of the cardinal de Bari, who was Ludolf Marramoro, a Neapolitan. Afterwards he had the place of writer of the apostolic letters, which he held ten years; and then was made secretary to the pope, in which office he continued forty years.

Niceron,
mem. &c.
tom. ix.

In 1414, while the council of Constance was sitting, some cardinals and nobles of Rome sent him to this place, in search of antient authors: and he executed his commission so well, that here and in the parts adjacent he found a considerable number. Quintilian was among them, and was discovered at the bottom of a tower in the monastery of St. Gal, about twenty miles from the city of Constance. Silius Italicus was found at the same time and place. Poggius afterwards travelled to England, and stayed some time in London: he visited the monasteries here, in hopes of finding some ancient manuscripts, but was not so successful as in Germany. Some say, that pope Martin V. sent him also to Hungary; but the circumstances of this journey are no where related. They add, that he was afterwards a long time at Bologna and Ferrara: and there is reason to think, that he was tossed about some years from place to place by the troubles of the times; for he himself does as much as tell us so, in his dialogue de infelicitate principum.

He determined at length to settle and to marry. He had already three sons by a mistress, though he was an ecclesiastic;

stic; and he excuses himself pleasantly upon this head, in one of his letters to cardinal Julian of St. Angelo: "You say that I have sons, which is not lawful for a cleric; and without a wife, which does not become a laic. I may answer, that I have sons, which is fitting for laics; and without a wife, which from the beginning of the world has been the custom of clerics: but I will not defend my failings by any excuse." Take the original, as a specimen of his Latin: "Afferis me habere filios, quod clerico non licet; sine uxore, quod laicum non decet. Possum respondere, habere filios me, quod laicis expedit; & sine uxore, qui est nos clericorum ab orbis exordio observatus: sed non lo errata mea ulla excusatione tueri." He married a Florentine lady in 1435, when he was fifty four years of age; who was young, beautiful, and of an illustrious and ancient family, but not a large fortune. He took her to Rome, and had several children by her.

He continued still in his office of apostolic secretary, which he held under seven popes, Innocent VII. Gregory XII. Alexander V. John XXIII. Martin V. Eugenius IV. Nicholas V. including the space of forty years. Notwithstanding this, he was not rich; and we find him complaining of his circumstances, especially now his family was increased, in some of his letters. In 1453, the place of secretary to the republic of Florence was offered him; and he accepted it with pleasure. He then quitted Rome, though not without some reluctance, on account of the friends he left behind him; and went to Florence. Though he was full 72 years of age, he applied himself to study more intensely than ever: and in that last period of his life, though he had an employment which took up much of his time, composed the most considerable of his works. His love of retirement induced him to build a country-house near Florence, which he called his academy, and in which he took much delight. He always spent the summer here, and indeed never was as he would be when he was not here. It is said, that he sold a copy of Livy, fairly written with his own hand, in order to purchase this estate. Some have imagined that his history of Florence was written here.

Bayle's dict.
in PANOR-
MITA,
not. F,

He died at this villa in 1459, aged 79 years; and left a wife and six children. Five of them were sons, and became all distinguished by their abilities. John Francis, the youngest, was much esteemed by Leo X. who made him his secretary. Some have given the name of John Francis to Poggius himself, as others have that of Charles; but his real name

was

Blount's
Censura au-
thorum,

was Poggio di Guccio Bracciolini, his father's name being Guccio, and Bracciolini that of his family.

Poggius appears by his works to have had a great passion for letters, and as great a regard for those that cultivated them. He excelled in Greek and Latin literature, and was one of the principal restorers of it. His pursuits were not confined to profane antiquity: we see by his quotations, that he was versed in ecclesiastical history and the fathers, and especially in the writings of Chrysostom and Augustin. He did not meddle much with poetry, for he seems to have had no talent that way, if we may judge by an epitaph upon his master Chrysoloras, which is very indifferent. He was eloquent however, and his stile is generally approved: Cicero was his model, and he did not imitate him amiss. He is reputed to have been a good man in the main, and to have acquitted himself well in the several provinces of citizen, father, husband, and friend. He had a particular dislike to avarice, and wrote against it: he regarded the love of money, as a low passion, and unworthy of a man; and he was often repeating this sentence of Publius Syrus, *desunt inopiæ multa, avaritiæ omnia*: “a poor man wants many things, a covetous man all things.” He had not ambition enough to push himself on in the road of fortune, although he was in it. He was disinterested, open, communicative, and, what cannot be said of every learned man, singularly modest. Yet these good qualities were tarnished, such is the condition of humanity, with some that were not so good. The children he had in his single state shew, that he had a passion for women: and the obscenities he published in a work called *Facetiæ*, which may be considered as the first ana or collection of *bons mots*, shew farther, that he did not entertain this passion with a spirit sufficiently manly. He was also subject to anger; and this anger vented itself in the severest sarcasms and the most biting stile, as appears from many of his works. Paul Jovius relates, that he once received some blows from Georgius Trapezuntius, on account of ill language which he had given him: and he wrote a terrible invective against Laurentius Valla, who had criticised his *Latinity*, as not sufficiently pure. In Elog.

Letters however were infinitely obliged to him on several accounts. He was the first, who brought to light several authors of antiquity: of whom Quintilian and Silius Italicus have been mentioned already. Add to these Tertullian; Afconius's commentary upon eight orations of Cicero; Lucretius; Ammianus Marcellinus, although none of the editors have done him the honour to mention it; Manilius, the first

edition of which was printed from Poggius's manuscript at Bibl. Latin. Bologna in 1474, though not, as Fabricius has mistook, by Poggius himself, who died some years before; L. Septimius, the supposed author of the version of the spurious Phrygian Dares; the three first books of Valerius Flaccus; Caper, Eutychus, and Probus, three ancient Grammarians; Cicero de finibus, and de legibus, and his orations pro Cæcina, de lege Agraria, ad populum contra legem Agrariam, in Lucium Pisonem, pro Rabirio Pisone, pro Rabirio, pro Roscio Comædo, and another whose title we know not, for he himself mentions eight in his book de infelicitate principum; part of Columella; and, Frontinus de aquæductibus. This was doing great service to the republic of letters. He farther published a number of works of his own, and made some Latin versions of ancient Greek authors, of Diodorus Siculus, and Xenophon's Cyropædia in particular. His own works have been collected, and often printed. They consist of moral pieces, orations, letters, and an history of Florence from 1350 to 1455, which is the most considerable of them. Machiavel, in the introduction to his history of Florence, gives a general good character of Poggius's history: he calls Poggius an excellent historian, and represents him as accurate enough in his accounts of the Florentine wars and foreign negotiations: but blames him for either saying nothing at all of their civil dissensions, which he thinks the most edifying part of history, or relating them so briefly and abruptly, as to yield neither benefit nor amusement to a reader. This partiality to his country, for such it has been called, gave occasion to this epigram of Sannazarius:

Dum patriam laudat, damnat dum Poggius hostem,
Nec malus est civis, nec bonus historicus.

The following passage of Erasmus suggests a most unfavourable notion of Poggius: Poggius, rabula adeo indoctus, ut, etiamsi vacaret obscœnitate, tamen indignus esset qui legeretur; adeo autem obscœnus, ut, etiamsi doctissimus fuisset, tamen esset a bonis viris rejiciendus. But we must drop a caution, that a judgment be not formed either of Poggius himself, or even of what Erasmus thought of him, from this detached passage in Blount's censura authorum. This invective of Erasmus against Poggius was in behalf of his favourite Laurentius Valla; whose writings, it seems, were neglected and unread, while those of Poggius were in every body's hands. Observe what immediately follows the passage just quoted: Hic, inquam, talis, ut homo candidus scilicet sine invidia

passim habetur in manibus, lectitur in nullam non linguam transfusus: Laurentius neque obscœnus, et centuplo doctior, laborat invidia mordacitatis, atque, ut bos cornupeta vitatur, etiam ab his, qui scripta hominis nunquam legerunt. We have elsewhere near a page of invective against Poggius; but it is purely in favour of Valla, whom Erasmus thought greatly injured by Poggius, in that abusive piece against him, for having justly criticised his Latin. Poggius, it is certain, had great imperfections and blemishes, as well in his life as in his writings: but it is as certain, that Erasmus was not always just and candid in his censures, and more especially when he was irritated.

Ibid.
Epist. 2.

POLE (Reginald) cardinal, and archbishop of Canterbury, was descended from royal blood, being a younger son of Sir Richard Pole, lord Montague, cousin-german to Henry VII. and Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born probably at Stoverton-castle in Staffordshire, for so Camden relates, in the year 1500; and, at seven years of age, sent to be instructed in grammar by the Carthusians, in the monastery at Shene, near Richmond in Surry. At twelve, he became a nobleman of Magdalen college in Oxford; where the famous Linacre and William Latimer, two great masters of those times in the Greek and Latin tongues, were his chief preceptors. He took a batchelor of arts degree at fifteen, and entered into deacon's orders; and in 1517, the year that Luther began to preach against indulgencies, was made a prebendary of Salisbury, to which the deanry of Exeter, and other preferments, were soon after added, by the bounty of his relation Henry VIII. who directed his breeding to the church, with a design to raise him to the highest dignities in it.

Wood's A-
then. Oxon.
Vol. i.
Vita Regi-
naldi Poli
1690,
Britann.
under St
fordshire

Pole being now nineteen, and having laid a good groundwork of learning at Oxford, it was determined to send him, by way of compleating his education, to Italy: for which a support suitable to his rank was provided by the king, who allowed him a large yearly pension, besides the profits of his dignities. On his arrival, he visited several universities; and then fixed at Padua, where he entered into familiarity with Leonicus, a great philosopher and Grecian, Longolius, Bembus, and Lupset, a learned Englishman. These were his masters, whom he constantly used: and they have told us, how he became the delight of that part of the world for his learning, politeness, and piety. From Padua he went to Venice; where he continued for some time, and then visited

other parts of Italy. Having spent five years abroad, he was recalled home; but being desirous to see the jubilee, which was celebrated this year at Rome, he went to that city: from whence, passing by Florence, he returned to England, where he arrived about the end of the year 1525.

He was received by the king, queen, court, and all the nobility, with great affection and honour; and much carested, not only for his learning, but for the sweetness of his nature, and politeness of his manners. Devotion, however, and study, being what he solely delighted in, he retired to his old habitation among the Carthusians at Shene, where he spent two years in the free enjoyment of them. Then Henry VIII. began to start doubts concerning the lawfulness of his marriage with Catharine of Spain, in order to a divorce; and Pole, foreseeing the troubles consequent upon this, and how he must needs be involved in them, resolved to withdraw, and obtained leave of his majesty to go to Paris. Here he continued in quiet, till the king, prosecuting the affair of the divorce, and sending to the most noted universities in Europe for their opinion upon the illegitimacy of his marriage, commanded him to concur with his agents in procuring the subscriptions and seal of that of Paris. Pole left the affair to the commissioners; excusing himself to the king, as unfit for the employ, since his studies had lain another way. Henry was angry; upon which Pole returned to England, in order to pacify him, and then retired to Shene, where he continued two years. Henry at length perceiving, that the court of Rome resolved to oppose the affair of the divorce, conceived a resolution to shake off their authority, and to rely upon his own subjects. Pole was pressed again, and repaired to the king, with a design to give him satisfaction; but his conscience checking him the moment he was about to speak, he could not utter a word. The extremity inspired him with courage; and quitting his former purpose, he spoke point-blank against the divorce. The king, highly enraged, laid his hand upon his poniard, with a design to kill him; but was overcome with the simplicity and submission of his kinsman's address, and dismissed him in tolerable temper. Pole, however, apprehensive of further danger, thought it prudent to withdraw, and got his majesty's leave to travel again, who was so satisfied with his intentions, that he continued his pension for some time.

The first place he went to was Avignon, in the province of Narbone in France: this town was under the pope's jurisdiction, and Pole continued there unmolested for a year; but
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the air not agreeing with his constitution, he left it, and went to Padua. In this beloved university he fixed his residence a second time, making excursions now and then to Venice; and devoted himself to study, and the conversation of the learned. He contracted acquaintance with several eminent persons, among whom was Gaspar Contarenus, afterwards a cardinal, and Peter Caraffa, afterwards the turbulent pope Paul IV. and an enemy to Pole. But there were none so familiar with him, as a noble Venetian called Aloisius Priuli: he was a person of singular worth and integrity; and the friendship now begun between them ended not but with the death of Pole. Thus the days passed very agreeably in Italy, while fresh troubles were rising in England. Henry had not only divorced Catharine, but married Anne Boleyn; and resolved to throw off the papal yoke, and assert his right to the supremacy, with the title of supreme head of the church. To this end he procured a book to be written in defence of that title, by Sampson, bishop of Chichester, which he immediately sent for Pole's confirmation, who would willingly have deferred his answer: but Henry not admitting this, Pole, taking courage from the security of the Pope's protection, not only disapproved the king's divorce, and separation from the apostolic see, in answer for the present, but shortly after drew up his piece *pro unitate ecclesiastica*, and sent it to king Henry. Henry, displeased with Pole, under pretence of wanting some passages to be explained, sent for him to England: but Pole, aware that to deny the king's supremacy, which was the principal scope of his book, was high treason there, and considering the fate of More and Fisher, refused to obey the call. The king therefore resolved to keep measures with him no longer; and accordingly his pension was withdrawn, he was stripped of all his dignities in England, and an act of attainder passed against him.

He was abundantly compensated for these losses and sufferings by the bounty of the pope and emperor. He had been created a cardinal in January 1535-6, and soon after was sent by the pope with the character of nuncio both to France and Flanders, that being near England, he might hold correspondence with the catholics there, in order to keep them stedfast in the faith. At Paris he was received very honourably by the king, but did not stay long there; for Henry, being informed of it, sent to demand him of the French monarch: and afterwards, by setting a price upon his head, and employing every means to catch him, so ferreted him from place to place, that Pole was forced at length to take refuge

Hist. of Re-
form.
Vol. I.

in Rome. His book *pro unitate ecclesiastica* was published in that city in 1536: and though, as Burnet says, "it was more esteemed for the high quality of the author, than for any sound reasoning that is in it," yet it gave the most certain proof of his invincible attachment and zeal for the see of Rome, and was therefore sufficient to build the strongest confidence upon. Accordingly Pole was employed in negotiations and transactions of high concern; was consulted by the pope in all affairs relating to kings and sovereign princes; was one of his legates at the council of Trent; and lastly, his penman, when occasion required. Thus, for instance, when the pope's power to remove that council was contested by the emperor's ambassador, Pole drew up a vindication of that proceeding; and, when the emperor set forth the *interim*, was employed to answer it. This was in 1548; and pope Paul III. dying the next year, our cardinal was twice elected to succeed him, but refused both the elections; one as being too hasty, and without due deliberation, and the other, because it was done in the night-time. This unexampled delicacy disgusted several of his friends in the conclave, who thereupon concurred in chusing Julius III. March the 30th, 1550. The tranquillity of Rome being soon after much disturbed by the wars in France, and on the borders of Italy, Pole retired to a monastery in the territory of Verona, where he lived agreeable to his natural humour, till the death of our Edward VI. in July 1553.

On the accession of queen Mary, he was appointed legate for England, as the fittest instrument to reduce this kingdom to an obedience to the pope; but did not think it safe to venture his person thither, till he knew the queen's intentions with regard to the re-establishment of the Romish religion, and also whether the act of attainder, which had passed against him under Henry, and been confirmed by Edward, was repealed. However, it was not long before he received satisfaction upon both these points; and then he set out for England, by way of Germany, in October 1553. The emperor, suspecting a design in queen Mary to marry Pole, contrived means to stop his progress; nor did he arrive there till November 1554, when her marriage with Philip of Spain was completed. On his arrival he was conducted to the archbishop's palace at Lambeth; Cranmer being then attainted and imprisoned; and on the 27th, went to the parliament, and made a long and grave speech, inviting them to a reconciliation with the apostolic see, from whence, he said, he was sent by the common pastor of Christendom, to reduce them, who had long strayed

strayed from the inclosure of the church. This speech of Pole made some motion in the queen, which she vainly thought was a child quickened in her belly: so that the joy of the times was redoubled, some not scrupling to say, that as John Baptist leaped in his mother's belly at the salutation of the virgin, so here the like happiness attended the salutation of Christ's vicar.

The parliament being absolved by Pole, all went to the royal chapel, where *Te Deum* was sung on the occasion: and thus the pope's authority being now restored, the cardinal two days afterwards made his public entry into London, with all the solemnities of a legate, and presently set about the business of reforming the church from what they call heresy. Pole had been formerly suspected of favouring the reformation, but without any reasonable foundation: he was by nature humane, and had great sweetness of temper; and this making him backward in, and always desirous to prevent, the persecution of protestants, exposed him to the false suspicions of zealous Papists. Knowing therefore that the court of Rome kept a watchful eye over him, he seemed now to be much altered in his nature. He expressed a great detestation of Protestants; nor did he converse with any of that party, excepting secretary Cecil. He was in reserve to all, spoke little, and put on an Italian temper as well as behaviour; making Priuli almost his only confident. In the mean time pope Julius, and his successor Marcellus soon after, dying, the queen recommended Pole to the popedom; but Peter Caraffa, who took the name of Paul IV. was elected before her dispatches arrived. This pope, who had never liked our cardinal, was pleased with Gardiner bishop of Winchester, whose temper exactly tallied with his own; and therefore favoured his views upon the see of Canterbury, in opposition to Pole, whose nomination to that dignity was not confirmed by him, till the death of this rival, which happened the 13th of November 1555.

Pole had now the sole management and regulation of ecclesiastical affairs in England; and at first gave many proofs of his good temper: how unsuitably to it policy and a false religion led him to act afterwards, the persecutions under queen Mary must ever be a sad but undeniable proof. Pole's concurrence, however, in these butcheries, did not secure him against the attacks of his old enemy Paul IV. who, upon various pretences, accused him as a suspected heretic, summoned him to Rome to answer the charge, and depriving him of his legantine powers, conferred them upon Pexoto, a Franciscan

can friar, whom he had made a cardinal for that purpose. The new legate was upon the road for England, when queen Mary, apprised of his business, assumed some of her father's spirit, and forbad him at his peril to set foot upon English ground. Pole however was no sooner informed of the pontiff's pleasure, or rather displeasure, than out of that implicit veneration which he constantly and unalterably preserved for the apostolic see, he voluntarily laid down the ensigns of the legate, and forbore the exercise of its power; dispatching his trusty minister Ornameto to Rome, with letters clearing him in such submissive terms, as even melted the obdurate heart of Paul. The cardinal was restored to his legantine powers soon after, but did not live to enjoy them a full twelvemonth, being seized with a double quartan ague, which carried him off the 18th of November 1558. During his illness, he often enquired after her majesty; and his death is said to have been hastened by that of his royal mistress; which, as if one star governed both their nativities, happened about sixteen hours before. After lying forty days in state at Lambeth, he was carried to Canterbury, and there interred. He was a learned, eloquent, modest, humble, and good-natured man; of exemplary piety and charity, as well as generosity, becoming his birth. Though by nature he was more inclined to study and contemplation, than to active life, yet he was prudent and dextrous in business: so that he would have been a finished character, had not his superstitious devotion to the see of Rome carried him, against his nature, to commit several cruelties in persecuting the Protestants. Burnet, who has drawn Pole in very favourable colours, acknowledges this charge; but imputes these sanguinary proceedings to Paul IV. pitying the cardinal's weakness, in not having courage enough to contend with so haughty and persecuting a pope.

Pole's capital work, though a short one, we have already mentioned: he wrote two defences of it, one to Henry VIII. another to Edward VI. He was the author of many other small pieces, relating to doctrine as well as discipline; and we are told by Strype, that he wrote a book about 1530, which was perused by Cranmer, to persuade king Henry to continue the negotiation of his marriage with Anne Boleyn: but this is really not credible.

POLIDORO (de Caravagio), an eminent Italian painter, so called from the place of his birth, a village of that name in the dutchy of Milan, where he was born in the year 1495. He went to Rome at the time when pope Lso X. was raising some new edifices in the Vatican;

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Memorials
of Cranmer,
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tican; and not knowing how to get his bread otherwise, for he was very young, he hired himself as a day-labourer to carry stones and mortar for the masons at work upon that building. He drudged this way till he was eighteen years of age, when one part of his business brought him to think of painting. It happened that several young painters were employed by Raphael in the same place to execute his designs. Polidoro, who often carried them mortar to make their fresco, was touched with the sight of the paintings, and solicited by his genius to turn painter.

At first he tied himself to the works of Giovanni d'Udini, and the pleasure he took to see that painter work, stirred up the talent which he had for painting. In this disposition he was very officious and complaisant to the young painters, pushing himself into their acquaintance, opened to them his intention: whereupon they gave him proper lessons, which emboldened him to proceed. He set himself with all his might to designing, and advanced so prodigiously, that Raphael was astonished, and set him to work with the other young painters; and he distinguished himself so much from all the rest, that as he had the greatest share in executing his great master's designs in the Vatican, so he had the greatest glory. The care which he had seen Raphael take in designing the antique sculptures, shewed him the way to do the like. He spent whole days and nights in designing those beautiful things, and studied antiquity to the nicest exactness. The works with which he enriched the frontispieces of several buildings at Rome are proofs of the pains he took in studying the antique.

He did very few easel pieces; most of his productions are in fresco, and of the same colour, in imitation of the basso-relievos. In this way he made use of the manner called scratching, which consists in the preparation of a black ground, on which is placed a white plaister; and taking off this white with an iron bodkin, we discover through the holes the black, which serves for shadows. Scratched work lasts longest, but being very rough, is unpleasant to the sight. He associated himself at first with Matureno, and their friendship lasted till the death of the latter, who died of the plague, anno 1506.

After which Polidoro, having by his assistance filled Rome with his pieces, thought to have enjoyed his ease, and the fruits of his labours, when the Spaniards in 1527 besieging that city, all the men of art were forced to fly, or else were ruined by the miseries of the war. In this exigence Polidoro

retired to Naples, where he was obliged to work for ordinary painters, and had no opportunity of making himself taken notice of: for the Neapolitan nobility in those days were more solicitous in getting good horses than good pictures. Seeing himself therefore without business, and forced to spend what he had got at Rome, he went to Sicily; and understanding architecture as well as painting, the citizens of Messina employed him to make the triumphal arches for the reception of Charles V. coming from Tunis. This being finished, Polidoro finding nothing to be done answerable to the grandeur of his genius, and having no temptation to stay but the caresses of a woman he loved, he thought of returning to Rome.

In this resolution he drew his money out of the bank of Messina, which his servant understanding the night before his intended departure, confederated with other rogues, seized him in his bed, strangled him, and stabbed him. This done, they carried the body to the door of his mistress, that it might be thought he was killed there by some rival. Yet by God's providence the murder was discovered. The assassins fled, and every body pitied Polidoro's untimely fate. Among others his servant, in the general sorrow, without fear of any one's mistrusting his having a hand in his master's death, came to make his lamentations over him; when a Sicilian count, one of Polidoro's friends, watching him, observed his grief was not at all natural, and thereupon had him taken up on suspicion. He made a very bad defence, and being put to the torture, confessed all, and was condemned to be drawn to pieces by four horses. The citizens of Messina expressed a hearty concern for Polidoro's untimely end, and interred his corps honourably in the cathedral church. He was in his eight and fortieth year when this fate befel him, anno 1543.

Polidoro's genius was extraordinary lively and fruitful; and his studying the antique basso relievos made him incline to represent battles, sacrifices, vases, trophies, and those ornaments which are most remarkable in antiquities. But what is altogether surprising, is, that notwithstanding his great application to antique sculptures, he perceived the necessity of the *claro obscuro* in painting. I don't find this was known in the Roman school before his time: he invented it, made it a principle of the art, and put it in practice. The great masses of lights and shadows which are in his pictures shew he was convinced that the eyes of a spectator wanted repose to view a picture with ease. It is from this principle that, in the free-

zes which he painted with white and black, his objects are grouped so artfully (A).

His love of the antique did not hinder his studying nature; and his gout of design, which was very great and very correct, was a mixture of the one and the other. His hand was easy and excellent, and the airs of his heads bold, noble, and expressive. His thoughts were sublime, his dispositions full of attitudes well chosen; his draperies well set, and his landscapes of a good gout. His pencil was light and soft; but after the death of Raphael he very seldom coloured his pieces, applying himself altogether to work in fresco with the *claro obscuro*.

Polidoro's genius was very much like Julio Romano's: their conceptions were lively, and formed after the gout of the antique. Their design was great and severe, and their way new and extraordinary: the difference between them was, that Julio Romano animated his poetical compositions by the impetuosity of his vein only, and Polidoro always made use of the contrast, as the most powerful means to give life and motion to his works. Polidoro's genius appears also to be more natural, more pure, and more regulated than that of Julio Romano.

(A) It is surprizing how this came not to be observed by the subsequent painters in the Roman school, who suffered so necessary a part of their art to escape, as they did, unnoticed. For though the *claro obscuro* is to be found among some of the Roman painters, yet 'tis not to be esteemed as any thing more than a happy turn of genius or chance, and not as proceeding from an established principle of the art.

POLIGNAC (Melchior de) a fine genius of France, and a cardinal, was born of an ancient and noble family at Puy, the capital of Velay, in 1662. He was sent early to Paris, to learn the languages; and afterwards studied philosophy at Harcourt, where he began to shew an original genius. His professor taught only the system of Aristotle, to which he was extremely devoted; but Polignac embraced the new doctrines of Des Cartes, with which he was so enamoured, that, notwithstanding all the efforts of his master, he would never return to the Peripatetic philosophy. When cardinal de Bouillon went to Rome to the election of Alexander VIII. he engaged Polignac to attend him; and introduced him to that pope, who was infinitely charmed with his fine parts and address. So was Lewis XIV. to whom he became known at his return, and by whom he was soon after sent ambassador extraordinary to Poland: where, after the death of Sobieski, he

he formed a project of procuring the succession for the prince of Conti, and gave assurances to his court of effecting it; but these proving vain, he returned to France a little disgraced, and retired for three years. Then he was restored to favour, and sent to Rome as auditor of the rota. Returning home, he was employed in affairs of the greatest importance: was plenipotentiary at the congress of Utrecht, during which pope Clement XI. created him a cardinal. He was in the conclave when Benedict XIII. was chosen in 1724. Upon the accession of Lewis XV. he was appointed to reside at Rome as minister of France: and he did not return till 1732. He died in 1741, in his 80th year.

He had been received into the French academy in 1704, into the academy of sciences in 1715, into that of the belle lettres in 1717: and he would have been an ornament to any society, having all the accomplishments of a man of parts and learning. He left behind him a Latin poem, intitled *Anti-Lucretius, seu de deo et natura, libri ix.* the plan of which he is said to have formed in Holland, in a conversation he had there with the celebrated Mr. Bayle. It treats of God, the soul, atoms, motion, vacuum, and other sublime points, in such a manner, as, agreeably to its title, to inculcate doctrines upon each just opposite to those of Lucretius. His work has been much admired, as possessing many qualities, which form a perfect poem. He left his manuscript to a friend, by whose care it was first published in 1749; and has since undergone some impressions in France, as well as in other countries.

POLITIAN (Angelo), in Latin Politianus, a most ingenious and learned man of Italy, was born at Monte Pulciano in Tuscany, in July 1454. He learned the Greek tongue under Andronicus of Thessalonica, and made a great progress in it; insomuch that he is said to have written verses both in Greek and Latin, when he was not more than twelve years of age. He studied also the Platonic philosophy under Marsilius Facinus, and that of Aristotle under Argyropylos. The first work that procured him reputation, was a poem upon the tournament of Julian de Medicis; and some time after, when the same Julian was assassinated by the Pazzi, Politian took occasion to write the history of that conspiracy, which was also wonderfully cried up. He was made professor of the Greek and Latin tongues at Florence, and acquired so much glory by his lectures, that the scholars left Demetrius Chalcondylas, although a native of Greece, and a very learned man, for the

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the sake of hearing him. Politian had elegance, taste, and politeness, as well as learning, which Chalcondylas had not: on which account it is easy to conceive, that the lectures of the latter, however edifying, must have appeared dry and barren, when compared with those of the former. Politian's reputation increased more and more, when he published his Latin version of Herodian, his Miscellanea, and his Latin poems. Mons. Huet observes, that "with regard to his Latin versions, he does not only contend with, but even excel his originals." And the learned Degory Wheare, when he prescribes the reading this historian, says, that "he may be read either in Greek or Latin; for," adds he, "I know not whether Herodian deserves more honour, who in his own language flows with a plentiful vein, or Politian, who has translated him so happily, that he does not seem so much to have rendered, as writ that history." These must seem prodigious encomiums on his skill in Greek, if it be considered how rare a thing it was to understand this language, when that translation was made. He did a great deal towards promoting the resurrection of letters; and, had he lived longer, would doubtless have enriched the commonwealth of learning with several excellent works: but he died at forty years of age, in 1494. His death happened about two months before that of Picus earl of Mirandula, with whom he had always maintained a close and intimate correspondence. A report was spread about, and has been taken up by some writers, concerning the occasion of his death; which, if true, must do vast dishonour to his memory. They say, that, not being able to satisfy the unchast love he had conceived for one of his scholars, who was a youth of quality, he fell into a fever, and died: but others treat this as a most horrible calumny; Pierius Valerianus in particular, who tells us, that he died of pure grief and vexation for the troubles of the house of Medicis; especially when the affairs of Peter, whose preceptor he had been, were in a declining state. And it is likely enough, that his great zeal for that house exposed him to horrid calumny, while the Florentines, fond of a republican liberty, insulted that family in their exile, and vented all sorts of pasquinades: nevertheless, Politian's character was not amiable, according to Paul Jovius, who has given the following concise description both of his body and mind. "He was," says he, "a man of awkward and perverse manners, of a countenance by no means open and liberal, a nose remarkably large, and squinting eyes. He was crafty, satirical, and full of inward malice: for his constant way

De claris
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Methodus
legendi hi-
storias.
Sect. xxii.

De infelic.
litterat.
Lib. ii.

Jov. Elog.
cap. 38.

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“ was, to sneer and ridicule the productions of other men, “ and never to allow any criticism, however just, upon his “ own.”

He was, however, as all acknowledge, a man of most consummate erudition; and not only so, but a very polite and elegant writer. Erasmus, in his *Ciceronianus*, calls him a rare miracle of nature, on account of his excelling in every kind of writing: his words are remarkable: *Fateor Angelum prorsus Angelica fuisse mente, rarum naturæ miraculum, ad quodcunque scripti genus applicaret animum.* Some of his poems were so much admired, that several learned men have made it their business to comment on them. It has been often reported, that he spoke of the bible with great contempt; and that, having read it but once, he complained he had never spent his time so ill. But this is not probable; for it must be remembered, that he was a priest and canon of Florence; and we learn from one of his epistles, that he preached a whole Lent. It does not indeed follow from hence, that he did not think contemptuously of the bible, because many of his church, especially among the better sort, have not been very good believers, and he might be one of them: but it is not likely he would speak out so freely. I could, as Mr. Bayle says, much more easily believe the judgment he is said to have made on the psalms of David and the odes of Pindar: “ he “ did not deny that there are many good and fine things in “ the psalms; but he pretended, that the same things appear “ in Pindar with more brightness and sweetness.” The two Scaligers have spoken highly of Politian: the elder has preferred a consolatory elegy of his to that which Ovid sent to Livia upon the death of Drusus, and says, he had rather have been the author of it: the younger calls him an excellent poet, but thinks the stile of his epistles too elated and declamatory.

His works have been printed at various times and in various places: his epistles have probably been most read, because these are things which the generality of people are best pleased with.

POLLUX (Julius), an ancient Greek writer, who flourished in the reign of the emperor Commodus, was born at Naucrates, a town in Egypt. He had his education under sophists, and became eminent in grammatical and critical learning. He taught rhetoric at Athens, and acquired so much reputation, that he was advanced to be preceptor to the emperor Commodus. He drew up for his use, and inscribed

Epist. x.
Lib. iv.

l. Cæf.
alig. in
ypcrit.
aligerana.

Fabric.
Bibl. Græc.
Vol. iv.

to him, while his father Marcus Antoninus was living, an Onomasticon or Greek vocabulary, divided into ten books. It is still extant, and contains a vast variety of synonymous words and phrases, agreeably to the copiousness of the Greek tongue, ranged under the general classes of things. The design of it was to facilitate the knowledge of the Greek language to the young prince; and it is still of great use to all who have a mind to be perfect in it. The first edition of the Onomasticon was given at Venice by Aldus, in 1502, and a Latin version was afterwards made and published with it: but there was no correct and handsome edition of it, till that of Amsterdam, 1706, in folio, by Lederlinus and Hemsterhusius. Lederlinus went through the first seven books, correcting the text and version, and subjoining his own with the notes of Salmasius, Isaac Vossius, Valesius, and of Kuhnus, whose scholar he had been, and whom he succeeded in the professorship of the oriental languages in the university of Strasburg. Hemsterhusius continued the same method through the three last books: this learned man has since distinguished himself by an excellent edition of Lucian, and other monuments of solid and profound literature.

Pollux wrote many other works, none of which are come down to us. He lived fifty-eight years. Philostratus and Lucian have treated him with much contempt and ridicule. Vid. Philostrat. de vit. Sophist. Lib. 11. and Lucian in Rhetorum præceptore.

POLYÆNUS, the name of many eminent personages recorded in ancient writers. There was among them Julius Polyænus, of whom some Greek epigrams are extant, in the first book of the Anthologia. The Polyænus whom it concerns us most to know any thing of, is the author of the eight books of the "Stratagems of illustrious commanders in war." He appears to have been a Macedonian, and probably a soldier in the younger part of his life; although that is not certain. He was undoubtedly a rhetorician, and a pleader of causes; and as to the time in which he lived, that appears manifestly from the dedication of his work to the emperors Antoninus and Verus, whose reigns lay towards the latter part of the second century. The Stratagemata were published in Greek by Isaac Casaubon, with notes, in 1589, 12mo: but no good edition of them appeared, till that of Leyden 1690, in 8vo. The title-page runs thus: Polyæni stratagematum libri octo, Justo Vulteio interprete, Pancratius Vol. IX. D d Maaſvicius

Fabric.
Bibl. Græc.
Vol. iii.

Maaſvicius recensuit, Iſaaci Caſauboni nec non ſuas notas adjecit.

We ſee in this work various ſtratagems of above three hundred captains and generals of armies, chiefly Greeks and Barbarians: for the Romans ſeldom uſed theſe kinds of ſineſſes; and Polyænus has ſhewn further, that he was not well verſed in Roman affairs. A great number of theſe ſtratagems appear ridiculous or impracticable; and neither the generals, nor even common ſoldiers of our days, would be found ſimple enough to be caught by them. Few of this order are capable of reading Polyænus's ſtratagems; and if they were, they would reap little benefit from it. The book is of uſe to thoſe who ſtudy the Greek language and antiquity: for many things are occaſionally dropped in it, which ſerve to illuſtrate the cuſtoms, and trace the opinions of ancient times. The ſixth and ſeventh books are imperfect.

Polyænus compoſed other works beſides the *Stratagemata*. Stobæus has produced ſome paſſages out of a book *de republica Macedonum*; and Suidas mentions a piece concerning the Thebans, and three books of Tacitus. If death had not prevented, he would have written *Memorabilia* of the emperors Antoninus and Verus: for he makes a promiſe of this in the preface to his ſixth book of *Stratagems*. Caſaubon, in the dedication of Polyænus to Mornæus, calls him “an elegant, “acute, and learned writer.”

POLYBIUS, an ancient Greek hiſtorian, of Megalopolis, a city of Arcadia, was the ſon of Lycortas, general of the Achæians, who were then the moſt powerful republic in Greece. He was born in the fourth year of the 143d Olympiad, or in the 548th year of the building of Rome, or about 200 years before Chriſt; and began to flouriſh in the times of Ptolemy Philometor. When he was twenty-four years of age, the Achæians ſent him and his father Lycortas ambaffadors to the Egyptian king; and the ſon had afterwards the ſame honour, when he was deputed to go to the Roman conſul, who made war upon king Perſeus in Theſſaly. In the conſulſhips of Æmilius Pætus and Julius Pennus, a thouſand Achæians were ſummoned to Rome, that ſtate being ſuſpected of deſigns againſt the Romans; and were there detained ſeventeen years. Polybius was one of them, and was then thirty-eight years of age. He had great talents from nature, which were well cultivated by education: yet that ſtroke of fortune, which carried him to Rome, was of vaſt advantage to him; ſince he owed to it, not only the beſt part of his learning, but the important

Voffius de
Græcis hi-
ſtoricis.
p. xix.
Ind. Fa-
ric. Bibl.
Græc.
Vol. ii.

portant friendship he contracted with Scipio and Lælius, both which contributed to form the great historian he afterwards became.

A modern does not easily conceive the pains these ancients took to qualify themselves for writing history. Polybius not only read, and thought, and conversed with every body that could direct him to records, or give him information; but he travelled also. He thought he could make no exact description of places, nor depend enough on the credit of memorials, unless he had examined every thing upon the spot; and this seems to have been deemed necessary to an ancient historiographer: on which account Plautus makes Messenio say to Menechmus, that "unless they had a design to write history, he thought they had seen enough of the world:" *quinos hinc domum redimus, nisi historiam scripturi sumus.* Polybius resolved therefore to be well acquainted with many places, as well of Europe, as Asia and Africa: and he used Scipio's authority to procure vessels, fit to sail on the Atlantic ocean. It is certain also, that he passed the Alps, and one part of Gaul, in order to represent truly Hannibal's passage into Italy: and fearing to omit the least circumstance of the same Scipio's actions, he travelled all over Spain, and stopped particularly at New Carthage, that he might study more carefully the situation of it. Besides these travels on set purpose, he was carried much about, by reason of his connections at Rome. He attended Scipio when Carthage was destroyed, and was with Mummius at the burning of Corinth.

Though Polybius's main point was the history of the Romans, whose language he had learned with great care, and the establishment of their empire, yet he had in his eye the general history of the times in which he lived; and therefore he gave the name of catholic or universal to his history: nor was this at all inconsistent with his general purpose, there being scarcely any nations at that time upon earth, which had not some difference with, or dependence upon the Romans. Of forty books which he composed, there remain but the first five entire; with an epitome of the twelve following, which is supposed to have been done by that great assertor of Roman liberty, Marcus Brutus: for Brutus delighted in nothing more than in reading history; and is known to have been so particularly fond of Polybius, that even in the last and most unfortunate hours of his life, he amused himself not only in reading, but also in abridging his history. The space of time which this history includes, is three and fifty years; the events of which Polybius does not enter on, till he comes

to the third book: for the two first are not so much a part of his history, as an account of certain affairs, to serve by way of introduction to it.

How much this historian was valued by the ancients, might have been guessed from the number of statues erected to his honour, if Cicero, Strabo, Josephus, Plutarch, and others, had not spoken of him, as they have done, in terms of the highest applause. Livy is blamed for having given him the cold commendation, as it has been called, of *auctor haud-ququam spernendus*; "an author by no means to be despised;" and especially after he had copied so very much from him.

Hist.
Lib. xxx.
ad finem.

But this commendation is far from seeming cold to us; on the contrary, we think it a very high elogium; and so it appeared to Casaubon and Vossius. As to his manner of writing, it seems to have been universally allowed that he was not eloquent. Dionysius Halicarnassus, who was a very severe critic, calls him unpolite, and reproaches him with negligence, both in the choice of his words, and the structure of his periods; and perhaps he was so: but this was owing to the vast attention he paid to things. It is certain, there is no historian among the ancients, of whom more is to be learned with regard to prudence and civil government; for it is his great excellence, not only to relate as an historian, but to instruct as a philosopher. And certainly this was pursuing the true end of history, which is, or ought to be, the teaching of philosophy or wisdom by examples. Besides the five first books entire, and the abridgment of the twelve following, there remain excerpts or extracts of this history, formerly made by Constantinus Porphyrogenetes: which were first published in Greek by Urfinus in 1582, and in Greek and Latin by the learned Henry Valesius in 1634. It appears farther, from the celebrated letter of Cicero to Lucceius, that he wrote particularly of the war of Numantia: but nothing of this kind is come down to our hands.

Polybius lived to a great age; but for the particulars of his life we are not able to say much. He was highly honoured with the friendship of Scipio; who, when the other hostages from Achaia were distributed through the cities of Italy, obtained leave by his interest for Polybius to live at Rome. He has been charged by some with a want of religion, because, though he has declared for the worship of the gods in a political view, yet he has shewn his utter disbelief of their divinities, and all their fables concerning futurity: but, as La Mothe le Vayer has well observed, they would have done him
more

Jugement
sur les anci-
ens histori-
ens, &c.

more justice to have spoken of him as a soul, illuminated by heaven in the darkness of paganism; and who, believing in one principle or only deity, laughed at all those imaginary divinities, which idolatry had set up as objects of adoration. He died at eighty-two years of age of an illness, occasioned by a fall from his horse, as Lucian relates in his *Macrobii*. His death happened seventeen years before the birth of Cicero.

His History, with the epitome, was published with a Latin version and notes by Isaac Casaubon at Paris, 1609, in folio, and republished at Amsterdam, 1670, in three volumes 8vo, with additional notes of James Gronovius and others, and also with the *Excerpta de legationibus, et virtutibus ac vitiis*; for the extracts of Constantine, published separately by Ursinus and Valesius, were upon those subjects.

POLYCARP, an apostolic father of the Christian church, was born towards the latter end of Nero's reign, probably at Smyrna, an eminent city of Ionia in Asia Minor, where he was educated at the expence of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Bucolus, bishop of that place: but be that as it may, he was unquestionably a disciple of St. John the Evangelist, and familiarly conversed with many other of the apostles. At a proper age, Bucolus ordained him a deacon and catechist of his church; and upon the death of that prelate, he succeeded him in the bishopric, to which he was consecrated by St. John, who also directed his Apocaliptical epistle among six others to him, under the title of the Angel of the Church of Smyrna, where many years after the apostle's death, he was also visited by St. Ignatius, who recommended his own see of Antioch to the care and superintendency of Polycarp, and afterwards sent an epistle to the church of Smyrna from Troas, A. C. 107, when Polycarp is supposed to have written his Epistle to the Philippians, a translation of which is preserved by Dr. Cave.

Revelations
chap. ii.

From this time for many years, history is silent concerning him, till some unhappy differences in the church brought him upon the public stage.

It happened that the Quarto-deciman controversy about the observation of Easter, began to grow very high between the eastern and western churches, each insisting very stiffly upon their own way, and justifying themselves by apostolical practice and tradition. To prevent this fire from breaking

out into a greater flame, St. Polycarp undertakes a journey to Rome, to interpose with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice; but all was managed peaceably and amicably, without any heat of contention. And though neither of them could bring the other into his opinion, yet both retained their own sentiments, without violating that charity which is the great and common law of their religion; in token whereof they communicated together at the holy sacrament, when Anicetus, to do honour to Polycarp, gave him leave to consecrate the Eucharistical elements in his own church. This done, they parted peaceably, each side esteeming this difference to be merely ritual, and noways affecting the vitals of religion; but the dispute continued many years in the church, was carried on with great animosity, and ended at length in a fixed establishment, which remains to this day, of observing Easter on different days in the two churches. It is universally acknowledged to be one of the greatest scandals to the Christian religion that ever happened; the Asiatics keeping Easter on the next Lord's day after the Jewish passover, and the church of Rome the next Sunday after the first full moon after the vernal equinox. But to return to Polycarp.

During his stay at Rome, he employed himself particularly in opposing the heresies of Marcian and Valentinus. His conduct on this occasion is very remarkable, as related by Irenæus, who tells us that upon Polycarp's passing Marcian in the street without the common salutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the first-born of Satan." To this the same author adds, that when any heretical doctrines were spoken in his presence, he would presently stop his ears, crying out, "Good God! to what times hast thou reserved me, that I should hear such things!" and immediately quitted the place. In the same zeal he was wont to tell, that St. John going into a bath at Ephesus, and finding the heretic Corinthus in it, started back instantly without bathing, crying out, "Let us run away, lest the bath should fall upon us while Corinthus, the enemy of truth, is in it." Thus our prelate governed the church of Smyrna with apostolic purity, till he suffered martyrdom in the seventh year of Marcus Aurelius, A. C. 167; concerning the manner of which we have the following account.

The

The persecution growing hot at Smyrna, and many having already sealed their confession with their blood, the general outcry was, "Away with the impious; let Polycarp be sought for." Hereupon Polycarp withdrew privately into a neighbouring village, where he lay concealed for some time, continuing night and day in prayer for the peace of the church. He was thus occupied, when one night falling into a trance, he dreamt that his pillow took fire, and was burnt to ashes; which, awakening, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ. Three days after this dream, in order to escape the search which was carried on incessantly after him, he retired into another village; but he was no sooner there, than his enemies were at hand, who seizing upon a couple of youths, (one of whom they forced by stripes to a confession) were by them conducted to his lodging. He might easily have saved himself by slipping into another house; but he refused it, saying, "The will of the Lord be done."

Accordingly he came down from his bed-chamber, and saluted the persecutors with a chearful countenance; and ordering a table to be set with provisions, invited them to partake of them, only requesting for himself one hour for prayer. This being over, he was set upon an ass, and so conducted towards the city. Upon the road he was met by Herod, an Irenarcha, or justice of the province, and his father, who were the main springs of the persecution. This magistrate taking him up into his chariot, tried to undermine his constancy; and being defeated therein, thrust him out of the chariot with so much violence, that he bruised his thigh with the fall. On his arrival at the place of execution, there came, as is said, a voice from heaven, saying, "Polycarp, be strong, and quit thyself like a man." Being brought before the tribunal, he was urged to swear by the genius of Cæsar. Repent, continues the proconsul, and say with us, "Take away the impious." Whereupon the martyr looking round the Stadium, and beholding the crowd with a severe and angry countenance, beckoned with his hand, and looking up to heaven, said with a sigh, quite in another tone than they intended, "Take away the impious." At last confessing himself to be a Christian, proclamation was made thrice of his confession by the crier, whereat the people shouted out, "This is the great doctor of Asia, and the father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities."

The fire being prepared, Polycarp, at his own request, was not, as usual, nailed, but only tied to the stake; and after pronouncing a short prayer, with a clear and audible voice, the executioner blew up the fire, which increasing to a mighty flame, Behold a wonder seen, says my author, by us who were purposely reserved, that we might declare it to others; the flames disposing themselves into the resemblance of an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like the gold or silver purified in the furnace, his body sending forth a delightful fragrantcy, which, like frankincense, or some other costly spices, presented itself to our senses. The infidels, exasperated by the miracle, commanded a spearman to run him through with a sword, which he had no sooner done, but such a vast quantity of blood flowed from the wound, as extinguished the fire, when a dove was seen to fly from the wound, which some suppose to have been his soul, cloathed in a visible shape at the time of its departure (A). The Christians would have carried off his body entire, but were not suffered by the Irenarch, who commanded it to be burnt to ashes. The bones however were gathered up, and decently interred by the Christians.

Thus died this apostolical man, on the 2d of the month Xanthicus, the 7th of the Kalends of May, A. C. 167. The amphitheatre whercon he suffered was remaining in a great measure not many years ago; and his tomb is in a little chapel in the side of a mountain, on the south-east part of the city, solemnly visited by the Greeks on his festival day, and for the maintenance and repairing of it, travellers were wont to throw a few aspers into an earthen pot that stands there for the purpose. He wrote some homilies and epistles, which are all lost, except that to the Philippians, which is a pious and truly Christian piece, containing short and useful precepts and rules of life, and penned with the modesty and simplicity of the apostolic times, valued by the ancients next to the writings of the holy canon; and St. Hierom tells us, it was even in his time read in the public assemblies of the Asian churches.

(A) The miraculous part of this account is treated with ridicule by Dr. Middleton in his Free Enquiry, and Defence of it; but something is offered in its favour by Mr. Jortin,

who observes the circumstances are sufficient only to create a pause and a doubt. Remarks on Eccles. Hist. vol. i.

This martyr's example is always alledged as sufficient authority for such points of doctrine as it extends to : For instance, in the famous controversy about the time of keeping Easter, Polycarp's declaration that it was no essential point, and upon that account the amicable manner in which he conducted the conference with Anicetus, preserving his own opinion and practice, without breaking the union of the church, is unanswerably urged to expose the animosity with which the church was rent many years in that dispute, and is universally acknowledged to be one of the greatest scandals that ever disgraced Christianity ; and ended at last as it begun, in a fixed establishment of celebrating this festival on different days, as mentioned before.

Again, the conduct of Polycarp is constantly urged in defence of the doctrine of shunning heretics, and absolutely refusing all company and communication with them, and would be decisive, were the facts sufficiently attested. But these stand upon the sole credit of Irenæus, which indeed in general is none of the best. However, it ought not to be omitted, in regard to these facts in particular, that he tells us, " Being with Polycarp in his youth in the Lesser Asia, he took such particular notice of things, that he perfectly remembered the very place where the martyr used to sit while he discoursed, his goings out and comings in, the shape of his body, and the manner of his life ; his discourses to the people, and the account he was wont to give of his familiar converse with St. John, and others who had seen our Lord, whose sayings he rehearsed, and whatever they had told him concerning our Saviour, his miracles and his doctrines, which themselves had either seen or heard, agreeing exactly with the relations of the Sacred History. All which Irenæus tells us he particularly took notice of, faithfully treasured them in his mind, and made them part of his constant meditation. To which may be added, that these accounts are consonant enough to Polycarp's epistle, yet extant, where he expresses himself thus : " Be zealous of that which is good, abstaining from offences and false brethren, and those who bear the name of the Lord in hypocrisy, who seduce and deceive vain men."

Lastly, our martyr's Epistle is of singular use in proving the authenticity of the books of the New Testament ; inasmuch as he has several passages and expressions from Matthew, Luke, the Acts, St. Paul's Epistles to the Philippians, Ephesians, Galatians, Corinthians, Romans, Thessalonians, Colossians, 1st Timothy, 1st Epistle of St. John, and 1st of Peter ;

Iren.
Epist. ad
Flor. apud
Euseb. Eccl.
Hist. l. v.
c. 20.

Cave, vol. i.
where is a
translation
of the whole
Epistle.

ter; and makes particular mention of St. Paul's Epistle to the Ephesians. Indeed his whole Epistle consists of phrases and sentiments taken from the New Testament (B).

(B) Jortin, vol. i. p. 68. who to 26. and another from Hebr. iv. the particulars made out by Cotelierius, has added one from Galat. iv. 12, 13.

POMFRET (John) an English poet, was son of the Reverend Mr. Pomfret, rector of Luton in Bedfordshire, and was born about the year 1667. He was educated at a grammar school in the country, and from thence sent to Cambridge; but to what college is uncertain. There he accomplished himself in polite literature, wrote most of his poetical pieces, and took both the degrees in arts. After that, he went into orders, and was presented to the living of Malden in Bedfordshire. About the year 1703, he came up to London for institution and induction to a larger and very considerable living, but was stopped some time by Dr. Henry Compton, then bishop of London, on account of these four lines at the close of his poem, entitled, *The Choice*.

“ And as I near approach'd the verge of life,
 “ Some kind relation (for I'd have no wife)
 “ Should take upon him all my worldly care,
 “ While I did for a better state prepare.”

The parenthesis in these lines was so maliciously represented, that the good bishop was made to believe from it, that Mr. Pomfret preferred a mistress to a wife; though no such meaning can be deduced, unless it be asserted that an unmarried clergyman cannot live without a mistress. But the bishop was soon convinced, that this representation was nothing more than the effect of malice, as Mr. Pomfret at that time was actually married. The opposition however which his slanderers had given him, was not without effect; for being by this obliged to stay in London longer than he intended, he caught the small-pox, and died of it, aged thirty-five years.

A volume of his poems was published by himself in 1699, with a very modest and sensible preface. Two pieces of his were published after his death by his friend Philalethes; one entitled, *Reason*, and written in 1700, when the disputes about the Trinity ran high; the other, “*Dies Novissima*, or, *The Last Epiphany*,” a Pindaric ode. His versification is not unmusical, but there is not that force in his writings which

which is necessary to constitute a poet. A dissenting teacher of his name, and who published some rhimes upon spiritual subjects, occasioned fanaticism to be imputed to him; but his friend Philalethes has justly cleared him from this imputation. Mr. Pomfret had a very strong mixture of devotion in him, but no fanaticism.

POMPONATIUS (Peter) an eminent Italian philosopher, was born at Mantua the 16th of December 1462. He was Bayle's Dict. in voce. so little in stature, that he was almost a dwarf; yet possessed an exalted genius, and was considered as one of the most excellent philosophers of the age in which he lived. He taught philosophy, first at Padua, afterwards at Bologna, with the highest reputation. He had frequent disputations with the famous Achillini, whose puzzling objections would have confounded him, had it not been for his skill in parrying them by some joke. Nothing can be more advantageous in dispute, than this talent of Pomponatius: by it a man, when he has no good answer, and is ready to be silenced, shall get the laughers on his side in such a manner, that the confusion due to himself will fall upon his adversary. His book *De Immortalitate Animæ*, published in 1516, made a great noise. He maintained in that work, that the immortality of the soul could not be proved by philosophical reasons; yet declared his firm belief of it, as an article of faith. This precaution did not save him: many adversaries rose up against him, who did not scruple to treat him as an atheist; and the monks procured his book, although he wrote several apologies for it, to be burnt at Venice. His book upon Incantations was also thought very dangerous. He shews in this, that he does not believe any thing of magic and sorcery; and he lays a prodigious stress on occult virtues in certain men, by which they produced miraculous effects. He gives a great many examples of this; but his adversaries do not admit them to be true, or free from magic.

Pomponatius died in 1525, according to Paul Jovius, in In Elogiis. his grand climacteric. He married three wives, and had but one daughter, to whom he left a large sum of money. He used to apply himself to the solution of difficulties so very intensely, that he frequently forgot to eat, drink, sleep, and perform the ordinary functions of nature: nay, it made him almost distracted, and a laughing-stock to every one, as he himself tells us. De Fato, lib. iii, c. 7.

Calamy's
Account of
ejected Mi-
nisters after
the Restora-
tion in 1660,
vol. ii. p. 14.
General
Dictionary.

POOLE (Matthew) an eminent nonconformist minister, was son of Francis Poole, esq; of York, where he was born in 1624. After a proper education in grammar and languages, he was sent to Emanuel College in Cambridge, where he took a master of arts degree; and falling in with the Presbyterian opinions concerning ecclesiastical polity, which then prevailed, he entered into the ministry, and about 1648 was made rector of St. Michael le Quern in London. He became famous and of weight among his party; insomuch that, in 1658, when he published, "A model for the maintaining of students of choice abilities at the university, and principally in order to the ministry;" it was accompanied with a recommendation from the university, signed by several heads of houses in Cambridge, among whom were Cudworth, Whitchcot, Worthington, Dillingham, &c. Refusing to comply with the act of uniformity in 1662, he was ejected from his living; upon which occasion he printed a piece in Latin, intitled, *Vox clamantis in deserto*: however, he submitted to the law with a commendable resignation. Being unmarried, and enjoying a paternal estate of 100 l. per annum, he sat down to his studies; and resolved to employ his pen in the service of religion in general, without regard to particular disputes among protestants. With this view, he drew the design of a very laborious and useful work, which was published by him, 1669, and the following years, under the title of *Synopsis Criticorum Bibliorum*, in five volumes folio; and met with a good reception from all parties. In the midst of this employment, he found leisure to testify his zeal against popery, in a treatise, intitled, "The nullity of the Romish faith, concerning the church's infallibility," 1666, 8vo. When Oates's depositions concerning the popish plot were printed in 1679, Mr. Poole found his name in the list of those, that were to be cut off; and an incident befel him soon after, which gave him the greatest apprehensions of his danger. Having passed an evening at alderman Ashurst's, he took one Mr. Chorley to bear him company home. When they came to the narrow passage, which leads from Clerkenwell to St. John's Court, there were two men standing at the entrance: one of whom, as Mr. Poole came along, cried out to the other, "Here he is:" upon which the other replied, "Let him alone, for there is somebody with him." As soon as they were passed, Mr. Poole asked his friend, if he heard what those men said; and upon his answering that he had, "Well," replied Mr. Poole, "I had been murdered to-night, if you
" had

“ had not been with me.” It is said, that, before this incident he gave not the least credit to what was said in Oates’s deposition ; but then he thought proper to retire to Holland, where he died this year, about the middle of October, not without some suspicion of being poisoned, as Dr. Calamy relates.

He published several small pieces, besides what has been mentioned ; and he also wrote a volume of “ English Annotations upon the Holy Scriptures,” but was prevented by death from going farther than the 58th chapter of Isaiah. That work was completed by others, and published in 1688, in two volumes folio. Mr. Wood observes, that “ He left Fasti Oxon. vol. ii. behind him the character of a very celebrated critic and “ casuist :” and Dr. Calamy tells us, that he was “ very “ facetious in conversation, very true to his friend, very strict “ in his piety, and universal in his charity.”

POPE (Alexander) a late celebrated English poet, was descended from good families, and born the 8th of June, 1688, at London, where his father was then a considerable merchant. He was taught to read very early by an aunt, and learned to write without any assistance, by copying printed books. The family being of the Romish religion, he was put, at eight years of age, under one Taverner, a priest, who taught him the rudiments of the Latin and Greek tongues together ; and soon after was sent to a popish seminary near Winchester, from whence he was removed to a school at Hyde-Park Corner. He discovered early an inclination to versifying ; and the translations of Ogilby and Sandys from Virgil and Ovid first falling in his way, these were his favourite authors. At twelve, he retired with his parents to Binfield, in Windsor Forest ; and there became acquainted with the writings of Spencer, Waller, and Dryden. Dryden struck him most, probably because the cast of that poet was most congenial with his own ; and therefore he not only studied his works intensely, but ever after mentioned him with a kind of rapturous veneration. He once obtained a sight of him at a coffee-house, but never was known to him : a misfortune, which he laments in these pathetic words, *Virgilium tantum vidi.* In one of his Letters to Mr. Cromwell.

Though Pope had been under more tutors than one, yet it seems they were so insufficient for the purpose of teaching, that he had learned very little from them : so that, being obliged afterwards to begin all over again, he may justly be considered

Atterbury to
Pope, among
Pope's
Letters.

Preface to
his Works.

as one of the *αὐτοδίδακτος*, or self-taught. At fifteen he had acquired a readiness in the two learned languages; to which he soon after added the French and Italian. He had already scribbled a great deal of poetry in various ways; and this year set about an epic poem, called Alcander. He long after communicated it to Atterbury, with a declared intention to burn it; and that friend concurred with him, "Though," adds he, "I would have interceded for the first page, and put it with your leave among my curiosities." What the poet himself observes upon these early pieces is agreeable enough; and shews, that though at first a little intoxicated with the waters of Helicon, he afterwards arrived to great sobriety of thinking. "I confess, says he, there was a time when I was in love with myself; and my first productions were the children of self-love upon innocence. I had made an epic poem, and pastegues on all the princes, and I thought myself the greatest genius that ever was. I cannot but regret these delightful visions of my childhood, which, like the fine colours we see when our eyes are shut, are vanished for ever."

His pastorals, begun in 1704, first introduced him to the wits of the time; among whom were Wycherly and Walsh. This last gentleman proved a sincere friend to him; and soon discerning that his talent lay, not so much in striking out new thoughts of his own, as in improving those of other men and in an easy versification, told him, among other things, that there was one way left open for him to excell his predecessors in, which was correctness: observing, that though we had several great poets, yet none of them were correct. Pope took the hint, and turned it to good account; for no doubt the distinguishing harmony of his numbers was in a great measure owing to it. The same year, 1704, he wrote the first part of his "Windfor Forest," though the whole was not published till 1710. In 1708, he wrote the "Essay on Criticism," which production was justly esteemed a masterpiece in its kind, and shewed not only the peculiar turn of his talents, but that those talents, young as he was, were ripened into perfection. He was not yet twenty years old; and yet the maturity of judgment, the knowledge of the world, and the penetration into human nature, displayed in that piece, were such as would have done honour to the greatest abilities and experience.

But whatever may be the merit of the "Essay on Criticism," it was still surpassed, in a poetical view, by the "Rape of the Lock," first completely published in 1712. The former excelled

excelled in the didactic way, for which he was peculiarly formed; a clear head, strong sense, and a sound judgment, being his characteristical qualities: but it is the creative power of the imagination that constitutes what is properly called a poet; and therefore it is in the "Rape of the Lock," that Pope principally appears one, there being more *vis imaginandi* displayed in this poem, than perhaps in all his other works put together. In 1713, he gave out proposals for publishing a translation of Homer's *Iliad*, by subscription, in which all parties concurred so heartily, that he acquired a considerable fortune by it. The subscription amounted to 6000*l.* besides 1200*l.* which Lintot, the bookseller, gave him for the copy. Addison is said to have secretly opposed him, and to have translated himself the first book of the *Iliad*, which was afterwards published under Tickell's name, with a view of disgracing his. Our poet had long paid an awful veneration to this rival, the consciousness of which probably gave a keener edge to his resentment now: but though this inexcusable treachery and falseness hurt him exceedingly, yet he managed it very nicely, and at last revenged it in those well-known lines, which do honour to the satyrist.

Pope's finances being now in good condition, he purchased a house at Twickenham, whither he removed with his father and mother in 1715: where the former died about two years after. As he was a papist, he could not purchase, nor put his money to interest on real security; and as he adhered to the cause of King James, he made it a point of conscience not to lend it to the new government: so that, though he was worth near 20,000*l.* when he laid aside business, yet living afterwards upon the quick stock, he left but a slender substance to his family. Our poet, however, did not fail to improve it to the utmost: he had already acquired much by his publications, and he was all attention to acquire more. In 1717, he published a collection of all he had printed separately; and proceeded to give a new edition of Shakespeare, which, being published in 1721, discovered that he had consulted his fortune, more than his fame, in that undertaking. The *Iliad* being finished, he engaged upon the like footing to undertake the *Odyssey*. Mr. Broome and Mr. Fenton did part of it, and received 500*l.* of Mr. Pope for their labours. It was published in the same manner, and on the same conditions to Lintot; excepting that, instead of 1200*l.* he had but 600*l.* for the copy. This work being finished in 1725, he was afterwards employed with Swift and Arbuthnot in printing some

volumes of Miscellanies. About this time, he narrowly escaped losing his life, as he was returning home in a friend's chariot; which, on passing a bridge, happened to be overturned, and thrown with the horses into the river. The glasses were up, and he not able to break them: so that he had immediately been drowned, if the postillion had not broke them, and dragged him out to the bank. A fragment of the glass however cut him so desperately, that he ever after lost the use of two of his fingers.

In 1727, his *Dunciad* appeared in Ireland; and the year after in England, with notes by Swift, under the name of Scriblerus. This edition was presented to the King and Queen by Sir Robert Walpole; who, probably about this time, offered to procure Pope a pension, which however he refused, as he had formerly done a proposal of the same kind, made him by Lord Hallifax. He greatly cultivated the spirit of independency; and "Unplac'd, unpension'd, no man's heir or slave," was frequently his boast. He somewhere observes, that the life of an author is a state of warfare: he has shewn himself a complete general in this way of warring. He bore the insults and injuries of his enemies long, but at length, in the *Dunciad*, made an absolutely universal slaughter of them: for even Cibber, who was afterwards advanced to be the hero of it, could not forbear owning, that nothing was ever more perfect and finished in its kind, than this poem.

In 1729, by the advice of Lord Bolingbroke, he turned his pen to subjects of morality; and accordingly we find him, with the assistance of that noble friend, who furnished him with the materials, at work this year upon the "Essay on Man." The following extract of a letter to Swift discovers the reason of his Lordship's advice: "Bid him," says Bolingbroke, "talk to you of the work he is about, I hope, in good earnest; it is a fine one, and will be, in his hands, an original. His sole complaint is, that he finds it too easy in the execution. This flatters his laziness: it flatters my judgment; who always thought that, universal as his talents are, this is eminently and peculiarly his, above all the writers I know, living or dead; I do not except Horace." Pope tells the Dean, in the next letter, that "the work, Lord Bolingbroke speaks of with such abundant partiality, is a system of ethics, in the Horatian way." In pursuing the same design, he wrote his "Ethic Epistles:" the fourth of which, "Upon Taste," giving great offence, as he was supposed to ridicule the Duke of Chandois under the character of Timon,

Epistle to
Dr. Arbuth-
not.

Epistle to
Mr. Pope.

Pope's
Letters.

Timon, is said to have put him upon writing satires, which he continued till 1739. He ventured to attack persons of the highest rank, and set no bounds to his satirical rage. A genuine collection of his letters was published in 1737.

In 1738, a French translation of the *Essay on Man*, by the Abbé Resnel, was printed at Paris; and Mr. Croufaz, a German professor, animadverted upon this system of ethics, which he represented as nothing else but a system of naturalism. Mr. Warburton, now Bishop of Gloucester, wrote a commentary upon the *Essay*; in which he defends it against Croufaz, whose objections he supposes owing to the faultiness of the Abbé Resnel's translation. The poem was republished in 1740, with the commentary. Our author now added a fourth book to the *Dunciad*, which was first printed separately, in 1742; but the year after the whole poem came out together, as a specimen of a more correct edition of his works. He had made some progress in that design, but did not live to complete it. He had all his life long been subject to the head-ach; and that complaint, which he derived from his mother, was now greatly increased by a dropsy in his breast, under which he expired the 30th of May, 1744, in the 56th year of his age. In his will, dated December 12, 1743, Miss Blount, a lady to whom he was always devoted, was made his heir during her life; and, among other legacies, he bequeathed to Mr. Warburton the property of all such of his works already printed, as he had written or should write commentaries upon, and had not been otherwise disposed of or alienated; with this condition, that they were published without future alterations. In discharge of this trust, that gentleman gave a complete edition of all Mr. Pope's works, 1751, in nine volumes, 8vo.

A work, intitled, "An *Essay on the writings and genius of Pope*," by Mr. Warton, 1756, 8vo, will be read with pleasure by those who desire to know more of the person, character, and writings of this excellent poet. In the mean time, the following account of him by Lord Orrery may suffice: "If we may judge of him by his works," says this noble author, "his chief aim was to be esteemed a man of
" virtue. His letters are written in that stile; his last volumes
" are all of the moral kind; he has avoided trifles, and con-
" sequently has escaped a rock, which has proved very inju-
" rious to Dr. Swift's reputation. He has given his imagi-
" nation full scope, and yet has preserved a perpetual guard
" upon his conduct. The constitution of his body and mind

*Memoirs of
the Life and
Writings of
Swift.*

“ might really incline him to the habits of caution and reserve.
“ The treatment which he met with afterwards, from an in-
“ numerable tribe of adversaries, confirmed this habit ; and
“ made him slower than the Dean, in pronouncing his judg-
“ ment upon persons and things. His prose-writings are little
“ less harmonious than his verse ; and his voice, in common
“ conversation, was so naturally musical, that I remember ho-
“ nest Tom Southern used to call him the little nightingale.
“ His manners were delicate, easy, and engaging ; and he
“ treated his friends with a politeness that charmed ; and a ge-
“ nerosity that was much to his honour. Every guest was
“ made happy within his doors, pleasure dwelt under his
“ roof, and elegance presided at his table.”

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